CANADIAN EDUCATIONAL SERIES

VERGIL'S AENEID,

BOOK I.

NOTES AND VOCABULARY

BY

JOHN HENDERSON, M.A.

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VERGIL'S AENEID,

BOOK I.

EDITED

WITH INTRODUCTORY NOTICES, NOTES,

AND

COMPLETE VOCABULARY,

FOR THE USE OF

CLASSES READING FOR SECOND CLASS CERTIFICATES AND FOR UNIVERSITY MATRICULATION.

BY

JOHN HENDERSON, M.A.

HEAD MASTER, ST. CATHARINES COLLEGIATE INSTITUTE.

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PREFACE.

The present edition is designed to meet the wants of students reading for Second Class Certificates and University Pass Matriculation. The notes have been purposely made copious and full. When it is remembered that Vergil is usually put into the hands of a school boy at a very early period of the course, and that the Aeneid is really a difficult book for a junior pupil, no apology need be offered for the assistance given in this edition. The object of the notes is principally to explain the grammatical difficulties that occur. The latest edition of Harkness's Latin Grammar (Standard Edition of 1881) is referred to. In regard to Orthography, though some forms not usually met with in ordinary editions have been introduced, the readings of Ribbeck have not, as a whole, been adopted. The pupil would be puzzled if we were to read e.g. *omnis* (acc. pl.) in one line, and *omnes* in the next, for the same case. The letter *j* throughout has also been retained. Pupils will never learn to appreciate Vergil, if teachers bother them with nice questions of Latin orthography, which, in many cases, are still in dispute.

The editions of Conington, Kennedy and Greenough have been consulted in preparing the notes of the edition.

St. Catharines, May 28th, 1886.

PREFACE TO THE SECOND EDITION.

In this edition the notes have been considerably enlarged and in many cases entirely re-written. Some slight typographical errors, which inadvertently crept into the First Edition, have been corrected.

St. Catharines, Oct. 24th, 1890.

LIFE OF VERGIL.

Publius Vergilius Maro[1] was born on the fifteenth of October, B.C. 70, in the first consulship of M. Licinius Crassus and Cn. Pompeius, at Andes, (now *Pietola*), a small village near Mantua. Since the full franchise was not given to this part of Gaul (*Gallia Transpadana*) till some years afterwards[2], the poet, like many of his predecessors and contemporaries in literature, was not a Roman, but an Italian provincial.[3] *Birth.*

The parents of Vergil, like those of Horace, were of obscure birth. Some authorities say that the poet's father was a potter, others, that he was a brickmaker, while others again assert that he was the servant of a travelling merchant, Magius, whose daughter, Magia Polla, he afterwards married. Whatever may have been his occupation, certain it is, that he was at the time of the poet's birth, the steward, factor, or possessor of an estate near Mantua. The childhood of Vergil was passed amid the hills and woods that fringed the verdant banks of the Mincius, and the early association of the poet with the lovely scenery in the neighborhood of his native town may account for the exquisite touches of pastoral life which is so well depicted in the Eclogues and the Georgics. *His parents.*

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[1] Every Roman citizen had regularly three names—denoting the *individual*, the *gens* or clan, and the *familia*. Thus in *Publius Vergilius Maro*, *Publius* is the *praenomen*, marking the *individual*; *Vergilius* is the *nomen*, denoting the *gens* or clan; while *Maro* is the *cognomen*, or family name. Sometimes an *agnomen* was added for honorary distinction, as *Africanus* to Scipio, *Numidicus* to Metellus. The original form of the name was Vergilius; Virgilius was not common till the middle ages.

[2] B.C. 49.

[3] Furius Bibaculus was born at Cremona; Varro, at Atax: Asinius Pollio, among the Marsi: Aemilius Macer, at Verona; Cornelius Gallus, at Forum Julii; Horace, at Venusia; Quinctilius Varro, at Cremona; Catullus, at Verona; Propertius, at Umbria; Cicero, at Arpinum; Sallust, at Amiternum; Livy, at Patavium. Of the distinguished men of the time Tibullus, Caesar, and Lucretius alone were born at Rome.

His studies begin: 55 B.C.

Vergil began his studies at *Cremona*, where, we are told, he assumed the *toga virilis* on the same day on which Lucretius died. The town itself had already been noted, having been the birthplace of Furius Bibaculus, and of the critic, Quinctilius Varro.

Vergil goes to Rome, B.C. 53.

After a brief stay at *Cremona*, and subsequently at *Mediolanum* (*Milan*), the poet went to Rome. In the capital, Vergil, after the fashion of the day, attended the lectures of rhetoricians and philosophers. Under Epidius, the rhetorician, the teacher of Marc Antony and afterwards of Octavius, and under the Epicurean philosopher, Siron, the poet became acquainted with the outlines of rhetoric and philosophy. It is quite probable that his father intended him for the bar, but a weak voice and a diffident manner were insuperable barriers in the way of obtaining distinction in public speaking. Vergil soon gave up rhetoric, and, in fact, renounced poetry for the more congenial study of philosophy. Under Siron, he seems to have made considerable progress in Epicurean philosophy, and the love he retained for this branch of learning is plainly observable in many of his extant writings.[4] In a minor poem, generally supposed to be genuine, he welcomes the exchange of poetry and rhetoric for more useful studies:

"Away with you, empty coloured flagons of the rhetoricians, words swollen, but not with the dews of Greece; and, away with you, Stilo, Tagitius and Varro, you, nation of pedants, soaking with fat: you, empty cymbals of the classroom. Farewell, too, Sabinus, friend of all my friends; now, farewell, all my beautiful companions, we are setting our sails for a haven of bliss, going to hear the learned words of the great Siron, and we mean to redeem our life from all distraction. Farewell, too, sweet Muses; for, to tell the truth, I have found how sweet you were: and yet, I pray you look on my pages again, but with modesty and at rare intervals."[5]

Goes to Naples.

After a short stay at Rome, Vergil probably went to Naples, where, we are told, Parthenius, another Epicurean, was his instructor. The great Epic[6] of Lucretius, added to the

[4] Eclogue: VI.; Georg: IV., 219, Aen: I., 743; VI., 724; Georg: II., 475-492.

[5] Catalepta: VII.

[6] *De Rerum Natura.*

teachings of his instructors gave, no doubt, his mind a strong bent towards the doctrines of Epicurus. It is probable that the poet returned to his father's farm before the outbreak of the war between Pompey and Caesar, B.C. 49. It is also likely that he remained there till after the battle of Philippi (B.C. 42), and that he employed his time in gaining by observation materials which he afterwards employed in his great didactic poem, the Georgics. Unlike Horace, Vergil sympathized with the party of Caesar. The formation of the Second Triumvirate threw the Roman world into the broils of a civil war. In the division of the provinces, the Gauls (except *Gallia Narbonensis*) fell to Antony. The lands of eighteen cities were given up to reward the legions of the unscrupulous Antony, and among the lands were those of Cremona. The district around this city failing to satisfy the greedy rapacity of the legionaries of the Triumvir, the farms of the neighbouring Mantua were seized, and among the lands confiscated were those of the poet's father, C. Asinius Pollio, the prefect of *Gallia Transpadana*, unable to restrain the lawlessness of the soldiers of Antony, sent Vergil to Rome with a recommendation to Augustus to allow the poet to retain his paternal estate. It is quite probable that congenial tastes aud a recognition of the genius of Vergil may have influenced Pollio to take this course. At the close of the same year (41 B.C.), however, war broke out anew between Octavius and L. Antonius. Pollio, was deposed from office, and Alfenus Varus appointed in his stead. Another division of lands followed, and the poet is said to have been deprived of his estate the second time.[7] His friends Gallus, Pollio, and Farus, however, interposed and saved his farm. By them he was introduced to Maecenas, the patron of literary men—afterwards the prime minister of Augustus. This year marks the beginning of the rising fortunes of the poet. With his friend and patron, Pollio, as Consul, Vergil became the honoured member of a literary *coterie* which graced the table of Maecenas. The intimacy that Vergil enjoyed at court, is shewn by his being one of those who went to Brundisium along with Maecenas, when the latter was negotiating a treaty between Augustus and Antony.[8]

Returns home.

Loss of his farm.

Regains his farm.

A second time loses his farm.

B.C. 40. Rising fortunes of Vergil.

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[7] Eclogues: I. and IX.

[8] Horace: Satires I., 5 and 10.

His residences. Through the munificent kindness of his patrons he was raised to luxury and affluence. He had a magnificent house in Rome on the Esquiline near the residences of Horace and Maecenas, estates in Sicily, and in Campania, near Naples. The mild climate and clear skies of Southern Italy suited his delicate constitution, and till his death, his Campanian residence was his favorite abode.[9] From the date of his early Eclogues till his death, little need be said of his life except that he devoted himself to study and to the completion of his immortal works. In the year B.C. 19, he went to Greece, possibly with a view to restore his health, and to give a finish to his great work, the Aeneid. At Athens he met Augustus who had just returned from Samos. Vergil *Death.* returned to Italy in company with the Emperor, but died at Brundisium three days after he landed, 22nd September, 19 B.C. He was buried near Naples, on the road leading to *Epitaph.* Puteoli (*Puzzuoli*). His epitaph, said to have been dictated by himself in his last moment, was as follows:—

Mantua me genuit: Calabri rapuere; tenet nunc
Parthenope. Cecini pascua, rura, duces.[10]

Vergil is generally described as of tall stature, delicate frame, homely features, and dark complexion, abstinent in the use of food, shy, and fond of retirement. Horace is said to have had Vergil in his mind's eye when he wrote[11] the lines thus rendered by Conington:

"The man is passionate, perhaps misplaced
In social circles of fastidious taste;
His ill-trimmed beard, his dress of uncouth style,
His shoes ill-fitting, may provoke a smile;
But he's the soul of virtue; but he's kind,
But that coarse body hides a mighty mind."

He was so pure and chaste that the Neapolitans gave him the name of Parthenias, or the maiden.[12] He is said to have been shy and even awkward in society, and these traits

[9] Geo. IV., 563. *Illo Vergilium me tempore dulcis alebat*
Parthenope, studiis florentem ignobilis oti.

[10] Some have taken the last line to refer to the Eclogues, the Georgics, and the Aeneid.

[11] Hor: Sat. I. 3, 29-34.

[12] παρθένος, a maiden.

even the polished society of the Capital never succeeded in eradicating. He was distrustful of his own powers, which his high ideas of literary excellence led him to underrate.

In the midst of an irreligious age, he had the strongest religious sentiment; in the midst of vice, he remained virtuous; and while licentiousness disfigures the writings of many of his brother poets, the pages of Vergil everywhere inculcate the highest truths of morality and virtue.

II.
WORKS.

Early works. Vergil is said to have attempted in his youth an epic poem[13] on the wars of Rome, but the difficulty of the task soon led him to abandon his design. His earlier poems, *Culex*, *Moretum*, *Ciris*, *Copa* and those that pass under the name *Catalepta*, though they give little proof of great ability, still show the careful attention the poet bestowed on metre and diction. The writings that first established the reputation of Vergil were the *Eclogues*,[14] pastoral poems, *ten* in number, written between 43 B.C.-37 B.C. *Eclogues.*

Theocritus as a pastoral poet. This class of poetry was as yet unknown in Italy, though it had already reached its perfection in the hand of the Sicilian Theocritus, whose influence may be traced in many writers from the days of Vergil to those of Tennyson. The Idyl[15] of the Sicilian exhibits a true picture of the shepherd's life. The joys and sorrows, character, sentiment and habits of the rural swains, the piny woods of fertile Sicily, the upland lawns with feeding flocks, the sea and sky of his native island are delineated so true to nature, that the homely bard not only won the ear of the most critical period of Greek literature, but has left his undying impress on all subsequent pastoral poetry. As Kingsley has said, "Theocritus is one of the poets who will never die. He sees men and things in his own light way, truly; and he describes them simply, hon-

[13] Eclogue VI., 3.

[14] These were called by the generic term *Bucolica* (βουκολικά, scil, ποιήματα, from βουκολέω, *to attend cattle*). The term *Eclogue* is from the Greek ἐκλογή, *a choice collection*, and may mean that the poems under that name were a collection from a larger number. Spenser wrote the word *Æglogue* and followed the derivation of Petrarch, αἰλῶν λογοι, "*tales of goats*" or "*tales of goatherds*."

[15] εἰδύλλον, *a little picture.*

estly, and with careless touches of pathos and humor, while he floods his whole scene with that gorgeous Sicilian air like one of Titian's pictures, and all this is told in a language and metre which shapes itself almost unconsciously, wave after wave, into the most luscious joy."

Theocritus and Vergil compared. Vergil's Eclogues, on the other hand, can hardly be said to be true pictures of pastoral life. His shepherds and shepherdesses belong to the island of Sicily rather than to the district of Mantua. Often, too, he makes the shepherd's dress a mere pretext for discussing some political event, or for paying some compliment to Pollio, Varro, or Gallus. His characters are too conventional, his representation of life is too artificial. In the Roman Eclogue we miss that individualizing the character which so strongly marks the Greek Idyl. Still the earlier poems of Vergil have beauties. Their melodious diction, their soft and easy flowing style,[16] were admired by Horace, no mean judge of the poet's art.

Division of Eclogues. Dunlop divides the Eclogues into *two* classes: (1) those in which, by a sort of allegory, some events or characters of the time are drawn under the image of pastoral life as in 1, 4, 5, 10: (2) those in which shepherds and rural scenes are really depicted, as in 2, 3, 6, 7, 8, 9. Others divide them: (1) those copied from Theocritus, as 1, 2, 3, 5, 7, 8, 9: (2) those more original, as 4, 6, 10.

The Georgics The *Georgics*,[17] in *four* books, was written (between B.C. 37–B.C. 30[18]) at the request of Maecenas[19] to whom the poem was dedicated. In this didactic Epic, Vergil copies largely from Hesiod, Nicander, and Aratus.[20] While the Eclogues have justly been regarded as inferior to the Idyls of his Greek original, Theocritus, the Georgics, on the other hand, have been accounted superior to any other poem on the

[16] Sat. I. 10, 45.

[17] *Georgica*, γεωργικά, from γεά = γῆ, *the earth* and ἔργον, *a work*.

[18] The chief historical events alluded to in the Georgics are: the death of Julius Cæsar, 44 B.C. (B. 1, 466); the civil wars ended by the battle of Philippi, 42 B.C. (B. 1, 490); the wars waged (31 B.C.) in Parthia under Antony and those on the Rhine under Agrippa (B. 1, 509); the battle of Actium and the submission of the East, B.C. 30 (B. 2, 172; 3, 27-32; 4, 562). the irruption of the Daci on the Danube, B.C. 30 (B. 2, 497).

[19] See the opening lines of Georgics, I and IV.

[20] Hesiod's *Works and Days*, Aratus' *Phaenomena*; Nicander's *Georgica*.

same subject that has ever appeared. The harmonious and graceful language, the pleasing descriptions of rural scenes, the apt and charming episodes, all combine to lend an interest to a subject, which in any other hands would have been intolerably dull. The time was ripe for such a poem. Agriculture had been the chief employment and the honored occupation of the Romans from the early days of the City. The long-continued wars had, however, desolated Italy,[21] and Vergil with sorrow laments, "the plough hath not its meed of honor, the fields lie neglected, and the tillers are off to the war; the crooked pruning hooks are forged into stiff swords."[22] Even after war had ceased, the soldier, too long accustomed to camps and the excitement of a military life, cared little about the prosaic life of a farmer. To recall the peaceful habits of rural industry, the poem, which Addison pronounces "the most complete, elaborate and finished piece of all antiquity," was written. The *first* book treats of tillage, the *second* of orchards, the *third* of the care of horses and cattle, and the *fourth* of bees. The two most successful imitations in English of this poem are Philips's *Pastorals*, and Thompson's *Seasons*. Yet, no one can read the English imitations without being struck with their inferiority to the poem of Vergil.

Beauties of the Georgics.

Contents of Georgics.

The Aeneid,[23] in *twelve* books, written between 29 B.C. and 19 B.C., recounts the story of the escape of Aeneas from burning Troy, his wanderings over the deep in search of a home which the fates had promised, his final settlement in Italy as the founder of the Roman Empire destined in after ages to rule the world. No doubt, Vergil, borrowed largely from the Greek and Roman writers who preceded him. The Romans were original in no department of literature, except

Aeneid.

Vergil charged with plagiarism.

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[21] Civil wars, almost continuous, had raged in Italy from 49-31 B.C.

[22] Georg. 1, 507:

non ullus aratro
Dignus honos, squalent abductis arva colonis,
Et curvae rigidum falces conflantur in ensem.

[23] The first notice of the Aeneid that we have is in a letter of Vergil to Augustus, written probably B.C. 26, when the latter was on an expedition against the Cantabrians. *De Aenea quidem meo, si mehercule jam dignum auribus haberem tuis, libenter mitterem: sed tanta inchoata res est, ut paene vitiis mentis tantum opus ingressus mihi videar, cum praesertim, ut scis, alia quoque studia ad id opus multoque potiora impertiar.* Macrob. Sat. 1, 24, 12.

perhaps in the departments of History and Jurisprudence. Vergil can hardly be called a borrower any more than the rest of his countrymen in other spheres of letters. The religion, the philosophy, the very political life of the Romans, were all of composite structure, and poetry could scarcely avoid the eclecticism that everywhere prevailed. The object of Vergil was to produce a national epic, by showing the various steps of the growth of the Empire, and in doing this, he had to give prominence to the influence of Greek literature as an important element in moulding Roman thought.

Vergil criticised. Vergil had been severely censured[24] for his deficiency in the power of invention, for his intermixture of Greek and Latin traditions, for his anachronisms, for his mode of representing the character of Aeneas, and for the sameness of the individual characters. These are the main charges brought by his detractors, and granting the full indictment brought against the poem, Vergil still has the proud claim of being one of the greatest of epic poets. No doubt his power of invention is less than Homer's, no doubt he did intermingle the traditions of Greece and those of Rome, (for this, as we have remarked, could hardly be otherwise in his age), no doubt he did commit the heinous crime of anachronism, but he sins in this along with Shakespeare and Milton, and there is no doubt that this hero Aeneas is cold-blooded and uninteresting. These defects, however, are far more than counterbalanced by his many excellencies. "There is in Vergil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality. That he excels in pathos, as Homer in sublimity, is an old opinion, and it is surely the right one. This pathos is given at times by a single epithet, by a slight touch, with graceful art by an indirect allusion; this tenderness is more striking as contrasted with the stern Roman character and with the stately majesty of the verse. The poet never becomes affected or sentimental; he hardly ever offends againt good taste; he knows where to stop; he is excellent in his silence as well as in his speech; Vergil, as Wordsworth says, is a master of language, but no one can really be a master of language unless he be also a master of thought of which language is the expression.

[24] Especially by the Emperor Caligula, Markland, and Niebuhr.

Crutwell thus defends Vergil in regard to the main charge: *Vergil defended.* "The Aeneid was meant to be, above all things, a national poem, carrying on the lines of thought, the style of speech, which national progress had chosen; and it was not meant to eclipse, so much as to do honor to, early literature. Thus those bards who, like Ennius and Naevius, had done good service to Rome by singing, however rudely, her history, find their *imagines* ranged in the gallery of the Aeneid. Thus they meet with the flamens and pontiffs, who drew up the ritual formularies; with the antiquarians and pious scholars, who had sought to find a meaning in the immemorial names, whether of place or custom or person; with the magistrates, novelists and philosophers, who had striven to ennoble and enlighten Roman virtue, with the Greek singers and sages, for they, too, had helped to rear the towering fabric of Roman greatness. All these meet together in the Aeneid, as in solemn conclave, to review their joint work, to acknowledge its final completion, and to predict its impending downfall. This is beyond question the explanation of the wholesale appropriation of others' thoughts and language, which would otherwise be sheer plagiarism."

The object that Vergil had in writing the Aeneid is variously *Object of Aeneid.* stated by writers. *Spence*, *Holdsworth* and *Warton* say that the poem was written with a political object to reconcile the Romans to the new order of things. This view is also held by Pope, who says that the poem had as much a political object as Dryden's Absalom and Achitophel; that its primary object was to praise Augustus, and the secondary one was to flatter the Romans by dwelling on the splendor of their origin. "Augustus is evidently typified under the character of Aeneas, both are cautious and wise in counsel; both are free from the perturbations of passion; they were cold, unfeeling, and uninteresting; their wisdom and policy were worldly-minded and calculating. Augustus was conscious that he was acting a part, as his last words show; and the contrast between the sentiment and conduct of Aeneas, whenever the warm impulses of affection might be supposed to have sway, likewise created an impression of insincerity. The characteristic virtue which adorns the hero of the Aeneid as the epithet *pius*, so constantly applied to him shows, was filial piety, and there was no virtue which Augustus more

ostentatiously put forward than dutiful affection to Julius Caesar who adopted him."—BROWNE.

III.

PRINCIPAL ROMAN EPIC WRITERS.

[*The Student should consult Smith's Classical Dictionary for an account of the subjoined poets.*]

NAME.	FLOURISHED.	WORKS.
Livius Andronicus.	285–204 B.C.	Translated the *Odyssey* into Saturnian Verse.
Cn. Naevius.	264–194 B.C.	Wrote the first National Epic. THE FIRST PUNIC WAR.
Q. Ennius.	269–169 B.C.	*Annales*, in 18 Books: introduced the Hexameter.
C. Mattius.	60 B.C.	Translated the *Iliad*.
C. Hostius.	60 B.C.	*Bellum Istrium*.
T. Lucretius Carus.	98–55 B.C.	*De Rerum Natura*, in 6 Books.
P. Terentius Varro.	40 B.C.	Translated the *Argonautica* of Rhodius, and wrote *Bellum Sequanicum*.
L. Varius.	40 B.C.	*De Morte Caesaris*.
Pedo Albinovanus.	40 B.C.	*Theseis*.
P. Vergilius Maro.	70–19 B.C.	*Eclogue*, *Georgica*, *Aeneis*.
M. Annaeus Lucanus.	39 A.D.–65 A.D.	*Pharsalia*.
C. Valerius Flaccus.	40 A.D.	*Argonautica*, in 8 Books.
C. Silius Italicus.	25 A.D.–101 A.D.	*Punica*.
P. Papinius Statius.	45 A.D.–96 A.D.	*Achilleis*, *Thebais*, *Silvae*.

IV.

CHRONOLOGY OF VERGIL'S TIMES.

DATE.	LIFE OF VERGIL.	LITERARY CHRONOLOGY.	CIVIL CHRONOLOGY.
B.C. 70	Vergil born.	Cicero's Verrine orations.	First Consulship of Pompey and Crassus.
69		Cornelius Gallus born. Cicero's speeches *Pro Fonteio* and *Pro Caecina*.	Cicero *aedile*. Lucullus defeats Mithradates at Tigranocerta.
67			Pompey carried on war against the pirates.
65		Horace born at Venusia.	First Catilinarian conspiracy. Caesar *aedile*.
63		The *Catilinarian* orations of Cicero.	Second conspiracy of Catiline.
60			First Triumvirate.
59		Livy born.	

CHRONOLOGY, &c., *(Continued.)*

Date.	Life of Vergil.	Literary Chronology.	Civil Chronology.
55	Vergil assumes the *toga virilis* at Cremona.	Death of Lucretius, aet. 44.	Caesar's first invasion of Britain.
54	Vergil begins the study of philosophy.		Caesar's second invasion of Britain.
49			Caesar dictator. Confers the franchise on the *Transpadani*.
48			Battle of Pharsalia. Death of Pompey.
44			Caesar assassinated.
43	Earliest date of Eclogues. Eclogue II. probably written.		Second Triumvirate.
42	Eclogues III. and V. written.	Horace serves as *tribunus militum* at Philippi.	Philippi fought.
41	Vergil's estate confiscated. Eclogue IX. written.		
40	Vergil's estate restored. Writes Eclogues I., IV., VIII., and perhaps VI.		Consulship of Polio. Treaty of Brundisium.
37	Vergil wrote Eclogue X. Georgics begun.		
34		Death of Sallust.	
31			Battle of Actium.
29	Aeneid begun.		
26	Augustus writes to Vergil concerning the Aeneid.		
23			Death of Marcellus.
19	Death of Vergil at Brundisium.		

V.

METRE.

The dactylic hexameter. The Aeneid is written in the heroic metre of the Romans; viz.: the dactylic hexameter. This was the most ancient as well as the most dignified form of verse among the Greeks and Romans. It was cultivated at an early period, far beyond the beginnings of authentic history, as we find it in its most perfect shape in the poems of Homer and Hesiod, and the responses of the Delphic oracle. Ennius is said to have discarded the rude Saturnian metre of his predecessors, and to have introduced the hexameter among the Romans. Vergil is generally considered as the model of this kind of verse among the Latins.

The dactylic hexameter consists, as its name implies of six feet, the first four of which may be dactyls or spondees; the fifth is usually dactyl, and the sixth invariably a spondee. The following is the scheme:

— ∪ ∪	— ∪ ∪	— ∪ ∪	— ∪ ∪	— ∪ ∪	— ⏑̲
— —	— —	— —	— —	(— —)	

No. of dactyls and spondees. (1) For the comparative number of dactyls and spondees in the first four places no definite rule can be given. Generally speaking, the line is more smooth when the arrangement is varied to avoid monotony. A succession of dactyls may be used for various reasons, e.g., quick motion, cp. B. I. 90.

Īntŏnŭ|ērĕ pŏli,| ēt crēb|rīs mĭcăt| ignĭbus ǣthĕr,

where the quick flashes of lightning and the instant peals of thunder fall in quick succession.

So in B. I. 150:

Jāmquĕ fāc ēs ēt sāxă vŏ lānt fŭrŏr ārmă mĭn'īstrāt:

where the quick succession of brands and stones follow.

On the other hand a succession of spondees may be employed to describe a laboured effort: cp. B. I. 118.

Adpār ēnt rā rī nānt ēs in gūrgĭtĕ vāstō.

Here the slow spondees mark the struggling motions of the crew amid the waves.

So also a dignified gait may be imitated by successive spondees: B. I. 46.

Āst ĕgŏ quae dī vum īncē dō rē gīnă Jŏv isquĕ.

(2) Rarely the fifth foot is a spondee, in which case the line is called a spondaic[25] line : e.g., B. I. 617. *Spondaic line.*

Tūne īlle| Aēnē|ās quĕm| Dārdănĭ|ō Ăn|chīsaē'.

(3) When the last syllable of a word remains over, after the completion of a foot, that syllable is called a caesural syllable, in consequence of its being separated, or *cut off*, as it were, from the rest of the word in scaning the verse. The term caesura[26] is also applied to a pause or stress of the voice, which naturally rests on the caesural syllable. The melody of the verse depends in a great measure on the position of the caesura. The chief verse caesuras in the dactylic hexameter are : *Word caesura.* *Verse Caesura.*

(a) *Penthemimeral*[27] *Caesura* at the end of the first syllable of the *third* foot : B. I. 621. *Penthemimeral Caesura.*

Aūxĭlĭ|ō Bē|lī"; gĕnĭ|tōr tūm| Bēlŭs ŏ|pīmām.

(b) *Hephthemimeral*[28] *Caesura*, at the end of the first syllable of the *fourth* foot : B. I. 441. *Hephthemimeral Caesura.*

Lūcŭs ĭn| ūrbĕ fŭ|īt mĕdĭ|ā," laē|tīssĭmŭs| ūmbrae.

(c) *Trochaic*[29], after the *trochee* of the third foot : B. I. 608 : *Trochaic Caesura*

Lūstrā|būnt cōnv|ĕxă," pŏl|ūs dūm| sīdĕră| pāscēt.

(d) *Bucolic*[30] *Caesura*, at the end of the dactyl of the *fourth* foot when this foot is a dactyl and ends the word : B. I. 154. *Bucolic Caesura.*

Sīc cūnct|ūs pĕlăg|ī cĕcĭ|dīt| frăgŏr," aethĕră| pōstquăm.|

It may be observed, generally, that a verse may have one, two or three caesuras ; that verse, however, is best divided in which the sense pause and the caesural pause coincide as in each case given above.

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[25] In Vergil we have 28 spondaic lines: 17 of these end in a quadrisyllable, 9 in a trisyllable, 2 in a monosylable.

[26] Called by the Greeks τομή, *a cutting*.

[27] From πέντε, *five*; ἥμι, *half*; μέρος, *a part*, or *foot*: hence the *fifth-half-foot* caesura. This is also called the *strong* or *masculine* caesura.

[28] From ἕπτα, *seven*; ἥμι, half; μέρος, *a part* or *foot*; hence the *seventh-half-foot* caesura.

[29] Also called the *weak* or *feminine* caesura.

[30] So called because often employed by Vergil in his pastoral or Bucolic poetry. This caesura is common in the poems of Theocritus.

Last word in the line.

(4) The last word in a dactylic hexameter line is for the most part a dissyllable,[31] or a trisyllable. A quadrisyllable is rarely allowed, except in the case of a proper name. Sometimes, but rarely, a monosyllable is employed at the end of a line, and generally in the case of *est*, and then usually with an elision : B. I. 105.

Dāt lătŭs|; īnsĕquĭ|tūr cŭmŭl'ō" prae|rūptŭs ă|quāe mōns.

Explōr|ārĕ lăb|ōr;" mĭhĭ jŭssă căp|ĕssĕrĕ| fās ĕst|

Āc vĕlŭ|tī măg|no īn pŏpŭl|ō" cūm| saēpĕ cŏ|ōrta ĕst|

Metrical figures.

(5) *Metrical figures :*

Elision.

(a) *Elision* occurs when a word ending in a vowel or diphthong, or with the letter, *-m* preceded by a vowel and the following word begins with a vowel, diphthong, or the letter *h*. When such is the case the last syllable of the word so ending with a vowel, diphthong, or the letter *-m* preceded by a vowel is elided, i.e., struck out together, and in scansion is not regarded as a part of the verse, e.g.

(1) B. I. 95 :

Quīs ăn|te ōră pă|trūm Trō|jāe sŭb| moēnĭbŭs| āltīs.

(2) B. I. 210 :

Īllī |sē prāe|dae āccīng|ūnt dăpĭb|ŭsquĕ fŭ|tūrīs.|

(3) B. I. 180 :

Āenē|ās scŏpŭ|lum īntĕrĕ|ā cōnsc|ēndĭt, ĕt| ōmnēm.

(4) B. I. 213 :

Mīttĭtĕ ; fōrsăn ĕt| haēc ŏ|līm mĕmĭn|īssĕ jŭv|ābĭt.

(5) B. I. 246 :

Īt mărĕ| prōrŭptum| ĕt pĕlăg|ō prĕmĭt| ărvă sŏn|āntī.

In (1) the vowel *-e* in ante is elided, i.e., left out in scansion before the vowel o- in the next word *ora*.

In (2) the diphthong *-ae* in *praedae* is elided before *accingunt*.

In (3) the *-um* is elided before the *interea*.

In (4) *et* is not affected in scansion by the *h* in *haec*.

In (5) *-um* in *proruptum* is elided before *e-* in *et*.

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[31] Leaving out the three unfinished lines in the first book of the Aeneid we have 420 dissyllable : 323 trisyllable ; 8 monosyllable : 2 quadrisyllable endings.

(b) The *non-elision* of a final vowel or diphthong before an initial vowel, h or diphthong is called a *hiatus*, e.g., *Hiatus.*

B. I., 16:

Pōsthăbĭ|tā 'cŏlŭ|īssĕ Să|mō, hīc| īllĭus |ārmă.

B. I. 617:

Tūne īlle |Aenē|ās quēm |Dārdănĭ|ō Ān|chīsāe.|

The first *hiatus* may be explained that in the case of a proper noun, and a sense pause, the *hiatus* is admissible. In the second example considerable license is admitted in the case of a proper noun.

(c) *Synaeresis* is defined as the union of two vowels in sound which should be properly pronounced separately: as *-ei* in *Oilei*; *-eu* in *Ilioneus*; *-ei* in *deinde*. This figure is also called *Synizesis*. *Synaeresis.*

e.g. B. I. 120:

Jām vălĭ|dam Īlĭŏn ei nāv|ēm, jām |fōrtĭs Ā|chātāe.

B. I. 195:

Vīnă bŏn|ūs quāe deīndĕ căd|īs ŏnĕr|ārăt Āc|ēstēs.

(d) *Synapheia* is the principle of continuous scansion. It sometimes happens that a final vowel, diphthong, or *-m* preceded by a vowel at the end of a line is elided before the initial vowel, diphthong, or *h* at the beginning of the next line: *Synapheia.*

e.g. B. I. 332:

Jāctē|mūr dŏcĕ|ās ĭ|gnāri hŏmĭ|nūmque lŏ|cōrūm|que

Ērrāmus,

So also, B. I. 448:

Āerĕă| cūi grădĭ|būs sūr|gēbānt |līmĭnă,| nĕxāē|que

Āerĕ trăbēs,

In these lines the final vowel in *-que* is struck out before the initial vowel in the first word of the succeeding line.

There are altogether twenty-one hypermetrical lines in Vergil. *Hypermetrical lines.*

(e) *Ictus* is the beat of the foot which corresponds with the elevation of the voice (ἄρσις). This naturally falls on the first syllable of the foot, and we, therefore, find cases occurring in *Ictus.*

which a syllable naturally short is lengthened, simply from its occupying the natural position of a long syllable.

(1) B. I. 308 :

Quī tĕnĕ|ānt, nam īn|cūltă vĭ|dēt, hŏmĭn|ēsnĕ fĕr|aenĕ.

(2) B. I. 478 :

Pēr tĕrram |ĕt vēr|sā pūl|vīs īn|scrībĭtŭr |hāstā.

(3) B. I. 651 :

Pērgămă |cūm pĕtĕ|rēt īn|cōncēss|ōsque hўmĕn|aeōs,

(4) B. I. 668 :

Lītŏră |jăctē|tūr, ōdĭ|īs Jū|nōnīs īn|īquae,

VI.

THE STORY OF THE AENEID.

Ancestors of Aeneas. Aeneas was the son of Anchises and Venus, and thus connected with the royal family of Troy. In the earlier stages of the war he did not take any part, and not till his flocks were driven from Mount Ida by Achilles did he lead his followers against the Greeks. When the Greeks, after a siege of ten years, took the city, according to Vergil, Aeneas carries off on his shoulder the aged Anchises, takes the young Ascanius by the hand while Creusa follows *Leaves Troy.* behind, and escapes to Mount Ida. His wife Creusa in the confusion of the siege is lost in the darkness. He appears to have remained on Ida till the second year of the war, when, with a fleet of twenty vessels and a number of followers, he set sail from Troy in quest of lands destined by *Wandering of Aeneas. Lands at Thrace.* the fates. He first lands in Thrace, and begins to build a city, but is deterred by the ghost of the murdered Polydorus Next he sails to Delos, then to Crete, where the Penates appear to Aeneas, and declare his destined home to be in Italy, the native land of Dardanus. Again he sets sail *At the Strophades.* and is driven by a storm to the Strophades, Leucadia, and Chaonia where he finds Helenus, a seer, son of Priam, and *At Sicily.* king of that country, who tells Aeneas to sail round Sicily. The ships of Aeneas land in the country of the Cyclops Polyphemus, near Aetna, when Achemenides, whom Ulysses had left behind in the cave of the Cyclops, advises them to flee from the land of Polyphemus. Guided by Achemenides, Aeneas passes Scylla and Charybdis and lands at Drepanum,

where Anchises dies. He then starts out for Italy, but stress of weather drives him on the coast of Africa, near Karthage. *At Karthage* Juno aware that Rome one day would conquer her beloved Karthage had an unrelenting hatred against Aeneas, and instigated Aeolus to let loose the winds and wreck the Trojan fleet. Neptune, however, interferes in time and calms the troubled waves. The Trojans had a sheltered harbor for the seven remaining ships and soon they land. They afterwards discover that they are on the coast of Africa. Jupiter had meanwhile despatched Mercury to prepare Dido to give a kind welcome to the shipwrecked followers of Aeneas. Surrounded by a cloud, and invisible to all, Aeneas and Achates go to explore the country. They see the towers and walls of the youthful city and are surprised to find their missing comrades holding audience with the queen. Under the guise of Ascanius, Cupid is sent by Venus to kindle love in the breast of Dido. Dido is married to Aeneas. Other fortunes the fates had in store for him. Mercury is sent tc remonstrate with Aeneas. In spite of the love and entreaties of Dido, the order is given to sail, and once more the Trojans steer for Italy. Dido, through grief for her fickle lover, mounts the *Dido kills* funeral pile and stabs herself, and then her attendants burn her *herself.* body. He arrives a second time at Drepanum and then for nine days celebrates the funeral games in honor of his dead *Arrives at* father, Anchises. While the games were in progress, some of *Sicily a second time.* the Trojan women despairing of ever having a settled home, fire the ships. Jupiter sends rain and puts out the fire, but not till after four ships are destroyed. Aeneas leaves in Sicily all the elderly people and all weary of roaming where they found Segesta. The rest sail for Italy and land at Cumae. *Founds* Then he meets the Sibyl, under whose guidance he descended *Segesta.* to the lower world and learns the full details of his future life. Latinus, king of the land on which Aeneas landed, had a daughter Lavinia, whose hand is sought for by Turnus, king of the Rutuli. The Latins summon allies from all sides to *Wars in* repel the foreigners, while Aeneas obtains the aid of Evander *Italy.* and seeks the assistance of the Etrurians. While he was absent, the Trojan camp is attacked without success by Turnus, and the Latins. Aeneas returns and displays his prowess in battle. He slays Mezentius, the Etruscan, and Turnus, and afterwards marries Lavinia.

VII.

THE CONTENTS OF THE FIRST BOOK.

The invocation of the Muse: 1-11. The poet invokes the Muse to sing of the wanderings of Aeneas o'er the deep, and his sufferings while attempting to lay the foundations of imperial Rome. The trials of the hero are ascribed to the unrelenting rage of cruel Juno.

The reasons for Juno's hatred against the Trojans: 12-33. Karthage, a city of Africa, was founded of yore by settlers from Tyre. This city, rich in wealth and proud in war, was cherished by Juno before all other places. She, however, was apprehensive of its destruction because she had heard that a remnant of the Trojans were sailing o'er the sea, whose descendants were destined in after days to overthrow her beloved Karthage. The slight offered to her beauty in the decision of Paris, son of Priam, the late king of Troy, and the honors lately heaped on Ganymede tended to foster her burning hate, and she accordingly determined to keep the Trojans away from Italy.

Juno's proposal to Aeolus: 34-80. The Trojans had left the port of Drepanum in Sicily, where Anchises, the father of Aeneas had died, and were dashing through the foaming brine with brazen keel. Juno comes to Aeolus, the god of winds, and instigates him to send a storm to overwhelm the Trojans in the deep. In case he carries out her purpose, she promises the fairest of all her nymphs Deīopeia, as a wife.

The storm breaks forth: 80-123. Aeolus lets loose the winds, and in an instant the East, South, and South-West winds lash the waves into fury. Then follow the shrieks of the sailors, the creaking of cables, the darkening clouds which veil the sky and brood o'er the deep, the peals of thunder, the gleaming lightning. While all things threatened instant death, Aeneas wishes that he had died at Troy before his father's eyes. One ship—that commanded by the trusty Orontes—went down and the rest are disabled.

Neptune calms the storm: 124-156. Meanwhile Neptune, the lord of the main, felt that a storm had been let loose, and great was his wrath, as he knew well the wiles of his sister Juno and her wrath against the Trojans. He summons to him the winds, and upbraids their king for his presumption in allowing them to have free scope. The sea is calmed by the soothing words of the lord of the sea.

The toil-worn crew of Aeneas make for the nearest shores, and turn to the coasts of Africa. There is a bay, protected by an island, affording a safe shelter from every wind, and in this Aeneas takes refuge, with seven ships saved out of twenty. The weary Trojans land. Achates strikes a spark from the flint and tries to start a fire. The corn damaged by the waves is brought out of the vessels, and bruised to make a meal for the shipwrecked Trojans. *The weary Trojans land: 157-179.*

Aeneas, in the meantime, mounted a cliff in hopes of seeing some of the tempest-tossed ships that he had missed. No vessel is in sight. He espies, however, three stags, each followed by a herd of deer, on the shore. Seizing a bow and arrows from his trusty henchman Achates, he lays low seven of the deer. He returns to the harbor and divides the number equally among the ships—one to each. He also distributes the wine which kind Acestes had given to the Trojans as they were leaving Sicily. With words of cheer he bids his comrades bear up under their hardships. They then prepare the meal and enjoy their repast, after which they talk for a long time of the fate of their lost comrades. *Aeneas mounts a rock: espies deer: shoots seven and divides the number among the surviving ships, 180-222.*

Juppiter, meanwhile, was gazing on the realms of Africa when Venus, with tearful eyes reminds "the father of gods and men" of the promises that he had uttered as to the destiny of the Trojans. Juppiter bids her spare her fears, assuring her that the decrees of the fates are immutable and that she shall yet behold the Trojan Aeneas wage a great war in Italy, subdue hostile tribes, build walls, reign in Latium, and subdue the Rutuli. Iulus (also called Ascanius), son of Aeneas, shall reign in Lanuvium and shall fortify Alba Longa. After a period of three hundred years, Ilia, a priestess, shall bear to Mars twin son, Romulus and Remus, and these shall found an empire to which shall be set, "no bounds of realm, no term of years." Even cruel Juno shall join in cherishing the Romans as "lords of the world." As years roll on Greece shall be subdued, and Honor and Vesta shall rule the world and the dread Gates of War shall be closed for ever. *Venus complains to Juppiter of the promises unfulfilled and of the woes of the Trojans: 223-250.*

Mercury is sent from heaven to inspire in Dido, the queen of Karthage, a friendly feeling towards the Trojans who are shipwrecked on her shore. *Mercury is sent to earth: 297-304.*

Aeneas meets his mother: 305-334. All night long after the meal Aeneas broods o'er his own woes and the lot of his comrades. As soon as day dawns he determines to go forth and explore the shores to which he had come in his wanderings. After safely mooring his fleet under the shelter of a rock, he sallies forth with trusty Achates. In the midst of a wood he meets his mother, who was dressed like a Spartan huntress. Venus enquires whether Aeneas had seen any of her sisters wandering there. After telling Venus that he had seen no one, he hints that her look is more than human, and that she is evidently of divine race: he begs her lighten their sorrows, and tell to what land they had come.

Venus tells the tales of Dido's wrongs: 335-371. Venus tells him he is in Africa and then unfolds the story of Dido's wrongs: how the queen, who was from Tyre, had a husband Sychaeus, and a brother Pygmalion in wickedness far beyond other men; how the savage Pygmalion killed the unwary Sychaeus at the altar; how the young Dido collected some companions, sailed away to the west and come to the spot on which the rising city of Karthage was now being built.

Aeneas tells his tale, 372-386. Aeneas tells his name and his race. Italy is the goal of his wanderings. With twenty ships he embarked on the sea, the mother-goddess guiding his course, but only seven battered ships remain.

Venus draws a happy omen and reveals herself: 387-417. She announces to him that his comrades, whom he thought lost, will be safe. She points out twelve swans, with joyous notes circling in the air, so the twelve ships with full sail are either entering or have entered the harbor. At the end of her prophecy he recognizes his mother, who shrouded them in a cloud, so that no one might see them, though they might see all. She takes Aeneas and Achates veiled in this cloud to Karthage.

Description of Karthage: 418-440. Aeneas, from the hill o'erlooking Karthage, admires the buildings, where lately stood rude Numidian huts. Eagerly the Karthaginians ply their work, some building walls, others a citadel; some chosing sites for houses, and marking out the boundaries with a furrow; others digging a harbor, and others still laying the foundations for a high theatre. Among the throng he mingles still unseen.

Aeneas examines the temple: 440-[illegible]. In the midst of the city is a sacred grove, where Dido was building a temple in honor of Juno. While Aeneas was

waiting for the arrival of the queen, he examines with scrutinizing gaze each object in the great temple. Here he sees depicted the scenes of the Trojan war, the crested Achilles pursuing in flight the Trojans, the snow white tents of Rhesus, the flight of Troilus, the procession of Trojan women going to the temple of Minerva to propitiate the dread goddess, the dragging of Hector round the walls of Troy: all these scenes and many more were witnessed by Aeneas.

walls of a temple: 441-493.

Meanwhile the queen, attended by her courtiers, enters the temple. With all the graceful dignity of Diana, when she leads the dance, Dido enters the temple and takes her seat as queen and judge of her subjects. Aeneas sees, also amid the throng attending the queen, Antheus, Sergestus, and the valiant Cloanthus, and other Trojans supposed to be lost.

The queen with her retinue enters the temple: 494-519.

Ilioneus tells Dido that they are a shipwrecked remnant of the Trojans on their way to Italy. He also hints at the probable loss of Aeneas. Dido assures them of her assistance and protection, and promises them that she will send them to Sicily, if they desire it, or allow them to settle at Karthage. As for Aeneas, she promised to send trusty men to see whether he had been cast on shore, or not.

Ilioneus, the spokesman of the Trojans speaks: Dido replies. 520-578.

The cloud which had enshrouded the forms of Aeneas and Achates now parts and immediately Aeneas shone forth in beauty amid the clear light, declaring himself. With grateful heart he prays for a blessing on Dido for her kindness to his comrades.

The mist dissolves: 579-612.

Dido welcomes Aeneas to her palace, which was furnished with princely splendor for the approaching banquet. She also proclaims a public festival.

Dido welcomes him: 613-642.

Aeneas sends Achates to the fleet to bring Iulus (also called Ascanius) to the city. Gifts also were to be brought from the ships as presents for the queen.

Aeneas sends for Iulus: 643-656.

The wily goddess Venus, meanwhile causes Cupid to be transformed in form and mien into Ascanius, and accompany the faithful Achates with presents to the queen.

Venus substitutes Cupid for Asconius: 657-696.

The Trojans and Tyrians, amid the joyous halls, recline on the embroidered couches. The gifts of Aeneas are admired by all. Cupid embraces Aeneas and then Dido, and both the Trojan leader and the Karthaginian queen are inspired with mutual flame.

Amid the splendor of the feast Cupid inspires the queen with love, 697-722.

The libation: invocation of the gods: song of Iopas: 723-756.

After the first part of the banquet, the tables are withdrawn and golden goblets crowned with wine are set before the guests. The queen prays that this day may be long remembered by the Tyrians. A libation is then poured on the table and the cup is handed to the courtiers of the queen to drink. The long-haired Iopas sings songs taught him of yore by great Atlas. At the request of the queen Aeneas is asked to tell the story of the Fall of Troy, which occupies Books II. and III. of the Aeneid.

P. VERGILI MARONIS AENEIDOS

LIBER I.

Arma virumque cano, Trojae qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora, multum ille et terris jactatus et alto
Vi superum, saevae memorem Junonis ob iram,
Multa quoque et bello passus, dum conderet urbem,
Inferretque deos Latio, genus unde Latinum
Albanique patres atque altae moenia Romae.
  Musa, mihi causas memora, quo numine laeso,
Quidve dolens, regina deum tot volvere casus
Insignem pietate virum, tot adire labores
Impulerit. Tantaene animis caelestibus irae?
  Urbs antiqua fuit, Tyrii tenuere coloni,
Karthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli;
Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Samo. Hic illius arma,
Hic currus fuit; hoc regnum dea gentibus esse,
Si qua fata sinunt, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quae verteret arces;
Hinc populum late regem belloque superbum
Venturum excidio Libyae: sic volvere Parcas.
Id metuens veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis—
Necdum etiam causae irarum saevique dolores

Exciderant animo; manet alta mente repostum
Judicium Paridis spretaeque injuria formae,
Et genus invisum et rapti Ganymedis honores;
His accensa super jactatos aequore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio, multosque per annos
Errabant, acti fatis, maria omnia circum.
Tantae molis erat Romanam condere gentem.
  Vix e conspectu Siculae telluris in altum
Vela dabant laeti, et spumas salis aere ruebant,
Quum Juno, aeternum servans sub pectore volnus,
Haec secum: "Mene incepto desistere victam,
Nec posse Italia Teucrorum avertere regem?
Quippe vetor fatis. Pallasne exurere classem
Argivum atque ipsos potuit submergere ponto,
Unius ob noxam, et furias Ajacis Oilei?
Ipsa, Jovis rapidum jaculata e nubibus ignem,
Disjecitque rates evertitque aequora ventis,
Illum exspirantem transfixo pectore flammas
Turbine corripuit scopuloque infixit acuto;
Ast ego, quae divum incedo regina, Jovisque
Et soror et conjunx, una cum gente tot annos
Bella gero. Et quisquam numen Junonis adorat
Praeterea, aut supplex aris imponet honorem?"
  Talia flammato secum dea corde volutans
Nimborum in patriam, loca feta furentibus austris,
Aeoliam venit. Hic vasto rex Aeolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit ac vinclis et carcere frenat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt; celsa sedet Aeolus arce
Sceptra tenens, mollitque animos et temperat iras;
Ni faciat, maria ac terras caelumque profundum
Quippe ferant rapidi secum verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens, molemque et montes insuper altos
Imposuit, regemque dedit, qui foedere certo
Et premere et laxas sciret dare jussus habenas.

Ad quem tum Juno supplex his vocibus usa est :
"Aeole, namque tibi divum pater atque hominum rex
Et mulcere dedit fluctus et tollere vento,
Gens inimica mihi Tyrrhenum navigat aequor,
Ilium in Italiam portans victosque Penates :
Incute vim ventis submersasque obrue puppes,
Aut age diversos et disjice corpora ponto.
Sunt mihi bis septem praestanti corpore Nymphae,
Quarum quae forma pulcherrima Deiopeia,
Conubio jungam stabili propriamque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat et pulchra faciat te prole parentem."
  Aeolus haec contra : "Tuus, o regina, quid optes
Explorare labor ; mihi jussa capessere fas est.
Tu mihi, quodcumque hoc regni, tu sceptra Jovemque
Concilias, tu das epulis accumbere divum,
Nimborumque facis tempestatumque potentem."
  Haec ubi dicta, cavum conversa cuspide montem
Impulit in latus : ac venti, velut agmine facto,
Qua data porta, ruunt et terras turbine perflant.
Incubuere mari, totumque a sedibus imis
Una Eurusque Notusque ruunt creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virum stridorque rudentum.
Eripiunt subito nubes caelumque diemque
Teucrorum ex oculis ; ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus aether,
Praesentemque viris intentant omnia mortem.
  Extemplo Aeneas solvuntur frigore membra :
Ingemit, et duplices tendens ad sidera palmas
Talia voce refert : "O terque quaterque beati,
Quis ante ora patrum Trojae sub moenibus altis
Contigit oppetere ! O Danaum fortissime gentis
Tydide ! mene Iliacis occumbere campis
Non potuisse tuaque animam hanc effundere dextra,
Saevus ubi Aeacidae telo jacet Hector, ubi ingens
Sarpedon, ubi tot Simoïs correpta sub undis
Scuta virum galeasque et fortia corpora volvit."

Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit et undis
Dat latus: insequitur cumulo praeruptus aquae mons.
Hi summo in fluctu pendent; his unda dehiscens
Terram inter fluctus aperit; furit aestus arenis.
Tres Notus abreptas in saxa latentia torquet—
Saxa vocant Itali mediis quae in fluctibus Aras—
Dorsum immane mari summo; tres Eurus ab alto
In brevia et Syrtes urget, miserabile visu,
Illiditque vadis atque aggere cingit arenae.
Unam, quae Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus
In puppim ferit: excutitur pronusque magister
Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat aequore vortex.
Adparent rari nantes in gurgite vasto,
Arma virum, tabulaeque, et Trōia gaza per undas.
Jam validam Ilionei navem, jam fortis Achatae,
Et qua vectus Abas, et qua grandaevus Aletes,
Vicit hiemps; laxis laterum compagibus omnes
Accipiunt inimicum imbrem rimisque fatiscunt.
Interea magno misceri murmure pontum,
Emissamque hiemem sensit Neptunus et imis
Stagna refusa vadis, graviter commotus; et alto
Prospiciens, summa placidum caput extulit unda.
Disjectam Aeneae toto videt aequore classem,
Fluctibus oppressos Troas caelique ruina;
Nec latuere doli fratrem Junonis et irae;
Eurum ad se Zephyrumque vocat, dehinc talia fatur:
"Tantane vos generis tenuit fiducia vestri?
Jam caelum terramque meo sine numine, Venti,
Miscere et tantas audetis tollere moles?
Quos ego—sed motos praestat componere fluctus:
Post mihi non simili poena commissa luetis.
Maturate fugam, regique haec dicite vestro;
Non illi imperium pelagi saevumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,

Vestras, Eure, domos ; illa se jactet in aula
Aeolus, et clauso ventorum carcere regnet."
  Sic ait, et dicto citius tumida aequora placat,
Collectasque fugat nubes, solemque reducit.
Cymothoe simul et Triton adnixus acuto
Detrudunt naves scopulo : levat ipse tridenti ;
Et vastas aperit Syrtes et temperat aequor,
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo quum saepe coorta est
Seditio, saevitque animis ignobile volgus ;
Jamque faces et saxa volant (furor arma ministrat) :
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant ;
Ille regit dictis animos, et pectora mulcet :
Sic cunctus pelagi cecidit fragor, aequora postquam
Prospiciens genitor, caeloque invectus aperto
Flectit equos curruque volans dat lora secundo.
  Defessi Aeneadae, quae proxima litora, cursu
Contendunt petere, et Libyae vertuntur ad oras.
  Est in secessu longo locus : insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastae rupes geminique minantur
In caelum scopuli, quorum sub vertice late
Aequora tuta silent : tum silvis scaena coruscis
Desuper horrentique atrum nemus imminet umbra ;
Fronte sub adversa scopulis pendentibus antrum,
Intus aquae dulces vivoque sedilia saxo,
Nympharum domus : hic fessas non vincula naves
Ulla tenent, unco non alligat ancora morsu.
Huc septem Aeneas collectis navibus omni
Ex numero subit ; ac magno telluris amore
Egressi optata potiuntur Troes arena,
Et sale tabentes artus in litore ponunt.
Ac primum silici scintillam excudit Achates
Suscepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma

Expediunt fessi rerum, frugesque receptas
Et torrere parant flammis et frangere saxo.
Aeneas scopulum interea conscendit, et omnem
Prospectum late pelago petit, Anthea si quem
Jactatum vento videat Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit, fidus quae tela gerebat Achates,
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum volgus, et omnem
Miscet agens telis nemora inter frondea turbam;
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus aequet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulcet:
"O socii—neque enim ignari sumus ante malorum—
O passi graviora, dabit deus his quoque finem.
Vos et Scyllaeam rabiem penitusque sonantes
Accestis scopulos, vos et Cyclopea saxa
Experti: revocate animos, maestumque timorem
Mittite; forsan et haec olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium, sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojae.
Durate, et vosmet rebus servate secundis."
Talia voce refert, curisque ingentibus aeger
Spem voltu simulat, premit altum corde dolorem.
Illi se praedae accingunt dapibusque futuris:
Tergora deripiunt costis et viscera nudant:
Pars in frusta secant veribusque trementia figunt;
Litore aena locant alii, flammasque ministrant.
Tum victu revocant vires, fusique per herbam
Implentur veteris Bacchi pinguisque ferinae.

Postquam exempta fames epulis mensaeque remotae,
Amissos longo socios sermone requirunt,
Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati nec jam exaudire vocatos.
Praecipue pius Aeneas, nunc Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan fortemque Cloanthum.
Et jam finis erat ; quum Juppiter aethere summo
Despiciens mare velivolum terrasque jacentes
Litoraque et latos populos, sic vertice caeli
Constitit, et Libyae defixit lumina regnis.
Atque illum tales jactantem pectore curas
Tristior et lacrimis oculos suffusa nitentes
Adloquitur Venus : " O, qui res hominumque deumque
Aeternis regis imperiis et fulmine terres,
Quid meus Aeneas in te committere tantum,
Quid Troes potuere, quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis ?
Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores revocato a sanguine Teucri,
Qui mare, qui terras omni dicione tenerent,
Pollicitus ; quae te, genitor, sententia vertit ?
Hoc equidem occasum Trojae tristesque ruinas
Solabar, fatis contraria fata rependens ;
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum ?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troïa ; nunc placida compostus pace quiescit :
Nos, tua progenies, caeli quibus annuis arcem,
Navibus, infandum ! amissis, unius ob iram
Prodimur, atque Italis longe disjungimur oris.
Hic pietatis honos ? Sic nos in sceptra reponis ?"

Olli subridens hominum sator atque deorum
Voltu, quo caelum tempestatesque serenat,
Oscula libavit natae, dehinc talia fatur:
"Parce metu, Cytherea: manent immota tuorum
Fata tibi; cernes urbem et promissa Lavini
Moenia, sublimemque feres ad sidera caeli
Magnanimum Aenean; neque me sententia vertit.
Hic tibi (fabor enim, quando haec te cura remordet,
Longius et volvens fatorum arcana movebo)
Bellum ingens geret Italia, populosque feroces
Contundet, moresque viris et moenia ponet,
Tertia dum Latio regnantem viderit aestas,
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iulo
Additur—Ilus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavini
Transferet, et longam multa vi muniet Albam.
Hic jam ter centum totos regnabitur annos
Gente sub Hectorea, donec regina sacerdos
Marte gravis geminam partu dabit Ilia prolem.
Inde lupae fulvo nutricis tegmine laetus
Romulus excipiet gentem, et Mavortia condet
Moenia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono:
Imperium sine fine dedi. Quin aspera Juno,
Quae mare nunc terrasque metu caelumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus aetas,
Quum domus Assaraci Phthiam clarasque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchra Trojanus origine Caesar,
Imperium Oceano, famam qui terminet astris,
Julius, a magno demissum nomen Iulo.
Hunc tu olim caelo, spoliis Orientis onustum,
Accipies secura; vocabitur hic quoque votis.
Aspera tum positis mitescent saecula bellis;

Cana Fides, et Vesta, Remo cum fratre Quirinus
Jura dabunt: dirae ferro et compagibus artis
Claudentur Belli portae: Furor impius intus,
Saeva sedens super arma, et centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento."
  Haec ait, et Maia genitum demittit ab alto,
Ut terrae, utque novae pateant Karthaginis arces
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyae citus adstitit oris.
Et jam jussa facit, ponuntque ferocia Poeni
Corda volente deo. In primis regina quietum
Accipit in Teucros animum mentemque benignam.
  At pius Aeneas, per noctem plurima volvens,
Ut primum lux alma data est, exire locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feraene,
Quaerere constituit, sociisque exacta referre.
Classem in convexo nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
  Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens, et virginis arma
Spartanae, vel qualis equos Threissa fatigat
Harpalyce, volucremque fuga praevertitur Eurum.
Namque umeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinus collecta fluentes.
Ac prior, "Heus," inquit, "juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetra, et maculosae tegmine lyncis,
Aut spumantis apri cursum clamore prementem."
  Sic Venus; et Veneris contra sic filius orsus:
"Nulla tuarum audita mihi, neque visa sororum,
O—quam te memorem, Virgo? namque haud tibi voltus
Mortalis, nec vox hominem sonat. O dea certe;
An Phoebi soror? an Nympharum sanguinis una?

Sis felix, nostrumque leves, quaecumque, laborem,
Et quo sub caelo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locorumque
Erramus, vento huc et vastis fluctibus acti:
Multa tibi ante aras nostra cadet hostia dextra."
Tum Venus: "Haud equidem tali me dignor honore;
Virginibus Tyriis mos est gestare pharetram,
Purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrios et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,
Germanum fugiens. Longa est injuria, longae
Ambages; sed summa sequar fastigia rerum.
Huic conjunx Sychaeus erat, ditissimus arvi
Phoenicum, et magno miserae dilectus amore,
Cui pater intactam dederat, primisque jugarat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychaeum
Impius ante aras, atque auri caecus amore,
Clam ferro incautum superat, securus amorum
Germanae; factumque diu celavit, et aegram,
Multa malus simulans, vana spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris,
Crudeles aras trajectaque pectora ferro
Nudavit, caecumque domus scelus omne retexit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque viae veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat:
Conveniunt, quibus aut odium crudele tyranni
Aut metus acer erat; naves, quae forte paratae,
Corripiunt, onerantque auro: portantur avari
Pygmalionis opes pelago: dux femina facti.
Devenere locos, ubi nunc ingentia cernis
Moenia surgentemque novae Karthaginis arcem,
Mercatique solum, facti de nomine Byrsam,

Taurino quantum possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris,
Quove tenetis iter?" Quaerenti talibus ille
Suspirans imoque trahens a pectore vocem:
"O Dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Ante diem clauso componat Vesper Olympo.
Nos Troja antiqua, si vestras forte per aures
Trojae nomen iit, diversa per aequora vectos
Forte sua Libycis tempestas appulit oris.
Sum pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super aethera notus.
Italiam quaero patriam et genus ab Jove summo.
Bis denis Phrygium conscendi navibus aequor,
Matre dea monstrante viam, data fata secutus.
Vix septem convulsae undis Euroque supersunt.
Ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus." Nec plura querentem
Passa Venus medio sic interfata dolore est:
"Quiquis es, haud, credo, invisus caelestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginae ad limina prefer.
Namque tibi reduces socios classemque relatam
Nuntio, et in tutum versis aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Aspice bis senos, laetantes agmine cycnos,
Aetheria quos lapsa plaga Jovis ales aperto
Turbabat caelo; nunc terras ordine longo
Aut capere aut captas jam despectare videntur;
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantusque dedere,
Haud aliter puppesque tuae pubesque tuorum
Aut portum tenet aut pleno subit ostia velo.
Perge modo et, qua te ducit via, dirige gressum."
Dixit, et avertens rosea cervice refulsit,
Ambrosiaeque comae divinum vertice odorem
Spiravere, pedes vestis defluxit ad imos,
Et vera incessu patuit dea. Ille ubi matrem

Adgnovit, tali fugientem est voce secutus.
"Quid natum toties, crudelis tu quoque, falsis
Ludis imaginibus? cur dextrae jungere dextram
Non datur, ac veras audire et reddere voces?"
Talibus incusat, gressumque ad moenia tendit:
At Venus obscuro gradientes aere saepsit,
Et multo nebulae circum dea fudit amictu,
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas, ubi templum illi, centumque Sabaeo
Ture calent arae, sertisque recentibus halant.
Corripuere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces.
Miratur molem Aeneas, magalia quondam,
Miratur portas strepitumque et strata viarum.
Instant ardentes Tyrii: pars ducere muros,
Molirique arcem et manibus subvolvere saxa,
Pars optare locum tecto et concludere sulco.
Jura magistratusque legunt, sanctumque sentatum.
Hic portus alii effodiunt; hic alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scaenis decora alta futuris.
Qualis apes aestate nova per florea rura
Exercet sub sole labor, quum gentis adultos
Educunt fetus, aut quum liquentia mella
Stipant et dulci distendunt nectare cellas,
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a praesepibus arcent:
Fervet opus redolentque thymo fragrantia mella:
"O fortunati, quorum jam moenia surgunt!"
Aeneas ait, et fastigia suspicit urbis.
Infert se saeptus nebula, mirabile dictu,
Per medios miscetque viris, neque cernitur ulli
Lucus in urbe fuit media, laetissimus umbrae;
Quo primum jactati undis et turbine Poeni
Effodere loco signum, quod regia Juno

Monstrarat, caput acris equi ; sic nam fore bello
Egregiam et facilem victu per saecula gentem.
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine divae,
Aerea cui gradibus surgebant limina, nexaeque
Aere trabes, foribus cardo stridebat aënis.
Hoc primum in luco nova res oblata timorem
Leniit, hic primum Aeneas sperare salutem
Ausus, et afflictis melius confidere rebus.
Namque sub ingenti lustrat dum singula templo,
Reginam opperiens, dum, quae fortuna sit urbi,
Artificumque manus inter se operumque laborem
Miratur, videt Iliacas ex ordine pugnas
Bellaque jam fama totum vulgata per orbem,
Atridas Priamumque et saevum ambobus Achillem.
Constitit, et lacrimans : "Quis jam locus," inquit, "Achate,
Quae regio in terris nostri non plena laboris ?
En Priamus ! sunt hic etiam sua praemia laudi ;
Sunt lacrimae rerum, et mentem mortalia tangunt.
Solve metus ; feret haec aliquam tibi fama salutem."
Sic ait, atque animum pictura pascit inani,
Multa gemens, largoque umectat flumine voltum.
Namque videbat, uti bellantes Pergama circum
Hac fugerent Graii, premeret Trojana juventus ;
Hac Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Adgnoscit lacrimans, primo quae prodita somno
Tydides multa vastabat caede cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustassent Trojae Xanthumque bibissent.
Parte alia fugiens amissis Troilus armis,
Infelix puer atque impar congressus Achilli,
Fertur equis, curruque haeret resupinus inani,
Lora tenens tamen : huic cervixque comaeque trahuntur
Per terram, et versa pulvis inscribitur hasta.
Interea ad templum non aequae Palladis ibant
Crinibus Iliades passis peplumque ferebant
Suppliciter tristes et tunsae pectora palmis ;

Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum adgnovit Achivis,
Eoasque acies et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens mediisque in millibus ardet,
Aurea subnectens exsertae cingula mammae
Bellatrix, audetque viris concurrere virgo.
Haec dum Dardanio Aeneae miranda videntur,
Dum stupet, obtutuque haeret defixus in uno,
Regina ad templum forma pulcherrima Dido,
Incessit magna juvenum stipante caterva.
Qualis in Eurotae ripis aut per juga Cynthi
Exercet Diana choros, quam mille secutae
Hinc atque hinc glomerantur Oreades ; illa pharetram
Fert humero, gradiensque deas supereminet omnes :
Latonae tacitum pertemptant gaudia pectus :
Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divae, media testudine templi,
Saepta armis, solioque alte subnixa resedit.
Jura dabat legesque viris, operumque laborem
Partibus aequabat justis, aut sorte trahebat.
Quum subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque alios, ater quos aequore turbo
Dispulerat penitusque alias avexerat oras.
Obstipuit simul ipse, simul perculsus Achates
Laetitiaque metuque ; avidi conjungere dextras
Ardebant ; sed res animos incognita turbat.
Dissimulant, et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant : cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

Postquam introgressi et coram data copia fandi,
Maximus Ilioneus placido sic pectore coepit:
"O regina, novam cui condere Juppiter urbem,
Justitiaque dedit gentes frenare superbas,
Troes te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes,
Parce pio generi, et propius res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere praedas.
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glaebae;
Oenotri coluere viri; nunc fama minores
Italiam dixisse ducis de nomine gentem.
Huc cursus fuit:
Quum subito adsurgens fluctu nimbosus Orion
In vada caeca tulit, penitusque procacibus austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quaeve hunc tam barbara morem
Permittit patria? hospitio prohibemur arenae:
Bella cient, primaque vetant consistere terra.
Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.
Rex erat Aeneas nobis, quo justior alter
Nec pietate fuit, nec bello major et armis;
Quem si fata virum servant, si vescitur aura
Aetheria, neque adhuc crudelibus occubat umbris,
Non metus; officio nec te certasse priorem
Paeniteat: sunt et Siculis regionibus urbes,
Armaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos:
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam laeti Latiumque petamus:
Sin absumpta salus, et te, pater optime Teucrum,
Pontus habet Libyae, nec spes jam restat Iuli;
At freta Sicaniae saltem sedesque paratas,

Unde huc advecti, regemque petamus Acestem."
  Talibus Ilioneus; cuncti simul ore fremebant
Dardanidae.
  Tum breviter Dido, voltum demissa, profatur:
"Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.
Quis genus Aeneadum, quis Trojae nesciat urbem?
Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeo gestamus pectora Poeni,
Nec tam aversus equos Tyria Sol jungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva
Sive Erycis fines regemque optatis Acestem,
Auxilio tutos dimittam, opibusque juvabo.
Voltis et his mecum pariter considere regnis?
Urbem quam statuo vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem
Afforet Aeneas; equidem per litora certos
Dimittam, et Libyae lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat."
  His animum arrecti dictis et fortis Achates
Et pater Aeneas jamdudum erumpere nubem
Ardebant; prior Aenean compellat Achates:
"Nate Dea, quae nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis respondent cetera matris."
Vix ea fatus erat, quum circumfusa repente
Scindit se nubes et in aethera purgat apertum.
Restitit Aeneas, claraque in luce refulsit,
Os humerosque Deo similis: namque ipsa decoram
Caesariem nato genitrix lumenque juventae
Purpureum et laetos oculis afflarat honores:
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
  Tum sic reginam alloquitur cunctisque repente

Improvisus ait: "Coram, quem quaeritis, adsum
Troius Aeneas, Libycis ereptus ab undis.
O sola infandos Trojae miserata labores!
Quae nos reliquias Danaum, terraeque marisque
Omnibus exhaustos jam casibus, omnium egenos
Urbe domo socias. Grates persolvere dignas
Non opis est nostrae, Dido; nec quicquid ubique est
Gentis Dardaniae, magnum quae sparsa per orbem;
Di tibi, si qua pios respectant numina, si quid
Usquam justitiae est et mens sibi conscia recti,
Praemia digna ferant. Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbrae
Lustrabunt convexa, polus dum sidera pascet,
Semper honos nomenque tuum laudesque manebunt,
Quae me cumque vocant terrae. Sic fatus amicum
Ilionea petit dextra laevaque Serestum:
Post alios, fortemque Gyan fortemque Cloanthum.
  Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore loquuta est:
"Quis te, nate Dea, per tanta pericula casus
Insequitur? quae vis immanibus adplicat oris?"
Tune ille Aeneas, quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoentis ad undam?
"Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
Vastabat Cyprum et victor dicione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanae nomenque tuum regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum a stirpe volebat.
Quare agite, o tectis, juvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra.
Non ignara mali, miseris succurrere disco."
  Sic memorat, simul Aenean in regia ducit

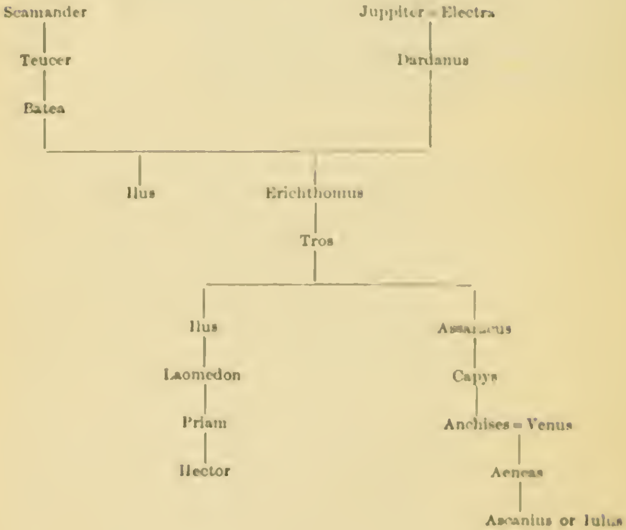
Tecta, simul divum templis indicit honorem.
Nec minus interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos,
Munera laetitiamque dii.
  At domus interior regali splendida luxu
Instruitur mediisque parant convivia tectis:
Arte laboratae vestes ostroque superbo:
Ingens argentum mensis caelataque in auro
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiqua ab origine gentis.
  Aeneas, neque enim patrius consistere mentem
Passus amor, rapidum ad naves praemittit Achatem,
Ascanio ferat haec, ipsumque ad moenia ducat;
Omnis in Ascanio cari stat cura parentis.
Munera praeterea, Iliacis erepta ruinis,
Ferre jubet, pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho,
Ornatus Argivae Helenae, quos illa Mycenis,
Pergama quum peteret inconcessosque Hymenaeos,
Extulerat, matris Ledae mirabile donum:
Praeterea sceptrum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.
Haec celerans iter ad naves tendebat Achates.
  At Cytherea novas artes, nova pectore versat
Consilia; ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat donisque furentem
Incendat reginam, atque ossibus implicet ignem.
Quippe domum timet ambiguam Tyriosque bilingues.
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis adfatur Amorem:
  "Nate, meae vires, mea magna potentia solus,
Nate, patris summi qui tela Typhoea temnis,
Ad te confugio, et supplex tua numina posco.
Frater ut Aeneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniquae,

Nota tibi ; et nostro doluisti saepe dolore.
Nunc Phoenissa tenet Dido, blandisque moratur
Vocibus : et vereor, quo se Junonia vertant
Hospitia ; haud tanto cessabit cardine rerum.
Quocirca capere ante dolis, et cingere flamma
Reginam meditor, ne quo se numine mutet,
Sed magno Aeneae mecum teneatur amore.
Qua facere id possis, nostram nunc accipe mentem.
Regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojae.
Hunc ego sopitum somno super alta Cythera
Aut super Idalium sacrata sede recondam,
Ne qua scire dolos mediusve occurrere possit.
Tu faciem illius noctem non amplius unam
Falle dolo, et notos pueri indue voltus :
Ut, quum te gremio accipiet laetisssima Dido
Regales inter mensas laticemque Lyaeum,
Quum dabit amplexus atque oscula dulcia figet,
Occultum inspires ignem fallasque veneno."
Paret Amor dictis carae genitricis, et alas
Exuit, et gressu gaudens incedit Iuli.
At Venus Ascanio placidam per membra quietem
Inrigat, et fotum gremio dea tollit in altos
Idaliae lucos, ubi mollis amarcus illum
Floribus et dulci aspirans complectitur umbra.
Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyriis, duce laetus Achate.
Quum venit, aulaeis jam se regina superbis
Aurea composuit sponda, mediamque locavit.
Jam pater Aeneas et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia vilis.
Quinquaginta intus famulae, quibus ordine longam
Cura penum struere, et flammis adolere Penates :
Centum aliae, totidemque pares aetate ministri,

Qui dapibus mensas onerent, et pocula ponant.
  Necnon et Tyrii per limina laeta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Aeneae, mirantur Iulum
Flagrantesque dei voltus simulataque verba
Pallamque et pictum croceo velamen acantho.
Praecipue infelix, pesti devota futurae,
Expleri mentem nequit ardescitque tuendo
Phoenissa, et pariter puero donisque movetur.
Ille ubi complexu Aeneae colloque pependit
Et magnum falsi implevit genitoris amorem,
Reginam petit. Haec oculis, haec pectore toto
Haeret et interdum gremio fovet, inscia Dido,
Insidat quantus miserae deus. At memor ille
Matris Acidaliae paulatim abolere Sychaeum
Incipit, et vivo tentat praevertere amore
Jampridem resides animos desuetaque corda.
  Postquam prima quies epulis, mensaeque remotae,
Crateras magnos statuunt et vina coronant.
Fit strepitus tectis vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic Regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus et omnes
A Belo soliti. Tum facta silentia tectis:
"Juppiter, hospitibus nam de te dare jura loquuntur,
Hunc laetum Tyriisque diem Trojaque profectis
Esse velis nostrosque hujus meminisse minores.
Adsit laetitiae Bacchus dator, et bona Juno;
Et vos, o coetum, Tyrii, celebrate faventes"
Dixit, et in mensam laticum libavit honorem;
Primaque libato summo tenus attigit ore.
Tum Bitiae dedit increpitans: ille impiger hausit
Spumantem pateram et pleno se proluit auro:
Post alii proceres. Cithara crinitus Iopas
Personat aurata, docuit quem maximus Atlas.
Hic canit errantem lunam solisque labores;

Unde hominum genus, et pecudes ; unde imber et ignes ;
Arcturum pluviasque Hyadas geminosque Triones :
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quae tardis mora noctibus obstet.
Ingeminant plausu Tyrii Troesque sequuntur.
  Necnon et vario noctem sermone trahebat
Infelix Dido longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa ;
Nunc, quibus Aurorae venisset filius armis ;
Nunc, quales Diomedis equi ; nunc, quantus Achilles.
"Immo, age, et a prima dic hospes origine nobis
Insidias," inquit, "Danaum, casusque tuorum,
Erroresque tuos ; nam te jam septima portat
Omnibus errantem terris et fluctibus aestas."

DESCENT OF THE ROMAN JULIAN FAMILY FROM THE TROJANS.



NOTES.

1—*Arma virumque cano:* "I sing of arms and the man." Vergil observes the custom of epic poets by announcing his subject at the outset: cp. the opening lines of the Iliad, Odyssey and Paradise Lost—*arma* may be used here to show the contrast between the subject of the Aeneid and that the Georgics (cp. the opening line of Georgic I.), in which the theme, viz., the occupations of rustic life, is announced.—*virum*, referring to the deeds of Aeneas. Distinguish *cāno* and *căno.*—*qui—littora*: "who of old from the coasts of Troy came, an exile of fate, to Italy and the shore of Lavinium."—*primus*: Heyne and Wagner, finding a difficulty in reconciling the usual meaning of this with the statement of Antenor's previous settlement, mentioned v. 242, make *primus*=*olim*, "of old." Gallia Cisalpina was not formally included in *Italia Propria* till 42 B.C., and possibly was not considered by Vergil as a part of Italy Proper. Distinguish *ora*=ἀκτή, the land or district on the sea; *litus*=ῥηγμίν, the land covered by the breakers of the sea; *ripa*=ὄχθη, the bank of a river.

2—*Italiam*=*ad Italiam*: Vergil, with many other poets, sometimes omits prepositions after verbs of motion: cp. Aen. 1, 365, *devenere locos*; Shaks. Julius Caesar 1, 2: "But ere we could *arrive the spot* proposed."—*fato* may be taken (1) with *profugus* as above, abl. of instr.; or (2) with *venit*, abl. manner. In what compound words is *pro* short? H. 594.5; A. & G. 354, d.—*Lavinaque*: others read *Laviniaque*. In scansion, if the latter reading is adopted, *i* is consonantal, i. e. pronounced *y*.

3-5—*Ille—Latio*: "hard driven on land and on the deep by the violence of heaven, for cruel Juno's unforgetful anger, and hard bestead in war also, ere he might found a city and carry his gods into Latium."—*ille*: cp. Homeric ὅ γε, not the subject of *jactatus* (*est*), but in apposition with *qui.*—*terris—alto*: local ablatives: H. 425, note 3; A. & G. 258, f.—*superûm*=*superorum*, scil. *deorum.*—*multa—passus*, like *jactatus*, a participle, lit. "much, too, having suffered in war also."—*dum—conderet*: "in his attempts to build:" H. 519, II., 2: A. & G. 328. The idea of *purpose* is implied.—*Latio*=*in Latium* in prose.

6—*Unde*=*a quo*, scil., *ortum est*: "from whom (sprung)." Some think that the three stages of the growth of Rome are referred to, viz., the original settlement at Lavinium, the transference of power to Alba Longa, and the final selection of Rome as the seat of empire. The Latins dwelt in the broad plain between the Sabine mountains and the sea, and traced their descent to King Latinus. The word

Latini meant the dwellers of the plain: cp. *latus*, πλατύς, Eng. *flat*, for the loss of the initial mute, cp. *lanx*, πλάξ; *lavo*, πλύνειν. Vergil is incorrect in saying that the Latins were descended from Aeneas, as they existed before his advent: cp. Livy, 1. 1. Their chief town was Lavinium (now *Pratica*).

7 *Albani patres*: *Alba Longa* was the head of a confederacy of thirty Latin towns. After its destruction by Tullus Hostilius, the leading citizens were transferred to Rome, and became incorporated in the common state. Many of the noble families of Rome, notably the Julii, traced their descent to the Albans.—*Alba Longa* occupied a site probably near the convent of *Palazzuolo*.—*moenia* (rt. MUN, to defend; cp. ἀ-μύν-ειν), the walls for defensive purposes; *murus* (*mun-rus*, also rt. MUN), a wall of any kind; *paries* (rt. PAR, to separate), the partition walls of a house; *maceria*, a garden wall.—*altae Romae*, "of stately Rome." Rome at first occupied the *Palatine*. Afterwards the *Capitoline*, *Aventine*, *Esquiline*, *Coelian*, *Viminal*, and *Quirinal* hills were included. Also the *Pincian*, *Vatican*, and *Janiculan* hills, on the Etruscan side, were brought within the boundaries of the city under Aurelius.

8 —*Musa*: Vergil, following the example of Homer, invokes the muse and refers the whole plot to the gods. *Calliope* was the muse of epic poetry.—*quo numine laeso*: there are several ways of taking these words; (1) some supply, *impulsus fuerit*, "by what offended deity was he (Aeneas) constrained;" (2) *numine* = *voluntate*, "what purpose (of Juno) being thwarted;" (3) *quo* = *qua de causa*, "for what reason, her (*i.e.* Juno's) will being thwarted;" (4) *ob quam laesionem numinis*, "on account of what affront to her purpose;" (5) "for what offence to the majesty of heaven." The last is probably correct. The first is objectionable because Juno has been mentioned as the offended deity.

9 —*Quidve dolens*: "or in what vexation;" lit. "resenting what." For case of *quid*: H. 371, III.; A. & G. 237 b.—*tot volvere casus*: "to run the round of so many misfortunes." For poetic use of infinitive see H. 535, IV.; A. & G. 331, g.

10 —*Insignem pietate*: the hero of the Aeneid is distinguished by the epithet *pius*, which means that he had filial affection as well as religious reverence. He rescues his father from burning Troy (Aen. 2, 723); also the gods (Aen. 2, 717).—*adire*, "to face." For case of *labores* see H. 380, 3; A. & G. 228, a.

11 —*Impulerit*: indirect question: H. 529, I; A. & G. 334.—*animis*, taken (1) dative, H. 387, A. & G. 231; or (2) local ablative.—*irae*, the plural, denotes the various manifestations of her passions: H. 130, 2; A. & G. 65, c.

12 —*Urbs antiqua*: said with reference to Vergil's own time. Karthage was founded probably about 853 B.C.—*Tyrii coloni*: "settlers from Tyre;" the Tyrians founded also Tunes and Utica, near Karthage.

13—*Italiam—longe*: *longe* may be taken (1) as modifying the whole phrase, "over against Italy and the Tiber's mouths afar;" or (2) *longe distantia*, "the far distant Tiber's mouths."—*Italiam contra*: what figure? H. 636, VI. What direction is Karthage from Rome?

14—*Dives opum*: compare *dives*; decline *opum*. What adjectives govern the genitive? H. 399, I. 3; A. & G. 218, c.—*studiis*: H. 424; A. & G. 253: abl. of respect: "in its passion for;" see note on *irae* for plural, vs. II. Vergil here, no doubt, alludes to the experience of the Romans in the Punic Wars.

15—*Quam coluisse*: the Romans identified the Syrian Astarte (the *Ashtaroth* of the Bible) with Juno.—*unam*, "especially;" *unus* gives to superlatives, or to words implying a superlative force (*magis quam omnes terras*), an emphatic meaning; cp. *εἷς*; : *εἷς ἄριστος*: "especially the best."

16—*Posthabita Samo*: "in preference to Samos," lit., "Samos being held in less regard:" H. 431, A. & G. 255. Herodotus (3.50) mentions a famous temple of Here (*Juno*) at Samos. In scanning this line, notice that the hiatus in *Samo* is relieved by the caesural pause. This especially occurs when a long vowel is in the *arsis* of the foot: H. 708, II.: cp. v. 617.

17—*Currus*: Juno is rarely represented as a war goddess, though we have some instances: cp. Hom. Il. 5, 720-3.—*hoc—fovetque*: "the goddess even now strives, and fondly hopes that this would be the seat of empire for the nations, if in any way the fates permit."—*hoc* is attracted to the gender of the predicate: H. 445, 4; A. & G. 195.—*sinant*: subj. of intermediate clause; H. 529, II.; A. & G. 342.—*jam tum* = *etiam tum*: "even then," at that early period.

18—*Sed enim*: (cp. *ἀλλὰ γάρ*), ellipsis for *sed* (*metuit Karthagini*) *enim*, &c., "yet (she feared for Karthage) for she had heard a race was issuing from the blood of Troy."—*duci*: H. 523, I.; A. & G. 336, present as now in the act of being accomplished.

20—*Tyrias-arces*: "which should hereafter overthrow her Tyrian towers." The destruction of Karthage (146 B.C.) is referred to.—*verteret* = *everteret*: subj. of purpose: H. 491, I., A. & G. 286.—*olim* may refer to either the past or future; here it refers to latter: properly (fr. *ollus*, *ille*), "at that time."

21—*Hinc* = *a qua progenie*.—*late regem* = (by enallage) *late regnantem*: H. 441.3, A. & G. 188, d: cp. the Homeric *εὐρυκρείων*.—*belloque superbum*: "tyrannous in war."

22—*Excidio Libyae*: "to destroy Libya;" for the two datives see H. 390; A. & G. 233. Some read *exscidio*, but *excidio* is not for *exscidio*, but for *ec-scidio* (*ec*, *scindo*): cp. the forms *ecfero*, *ecfari*, *ecfodio*, found in old writers.—*volvere Parcas*, scil. *audierat*: there is reference here to the thread of destiny. The *Parcae* (rt. PAR, "to

allot:" cp. *pars, portio,* μείρομαι) were the goddesses of birth and death, three in number, *Nona, Decuma, Morta,* and so the arbiters of human destiny. They were identified with the Greek Μοῖραι (*μείρομαι*, to allot), Clotho, Lachesis, and Atropos, whose duties are included in the foll. line:—*Clotho colum retinet, Lachesis net, et Atropos occat*: cp. Milton's Lycidas—

> "Comes the blind Fury with the abhorred shears,
> And slits the thin-spun life."

23—*Metuens*: "fearful of that;" *metuere*, to dread with anxiety of some future evil; *timere*, to fear an impending danger; *vereri*, a respectful fear of some superior being; *formidare*, to dread.—*veteris belli*: the war against Troy.—*Saturnia*, scil. *filia*, or *dea*, according to the Greek theogony. Here (Juno) was the daughter of Kronos identified by the Romans with Saturn. The Romans, however, represent no relationship between Juno and Saturn.

24—*Ad Trojam*: *ad* may be taken (1)=*adversus*, "against," or (2)= *apud*, "at."—*Argis*: here the town is put for the inhabitants= *Argivis*, and this for *Graecis*. Here, or Juno, was worshipped specially at Argos, one of the chief cities of Argolis.—*prima*, "before all others," or some say, "long ago:" cp. *primus*, v. 1.

25—*Necdum animo*: "nor had the springs of her anger nor the bitterness of her vexation yet gone out of her mind;" *etiam=et jam*.—*causae irarum*: the motives of wrath; the plural *irae* refer to the many manifestations of the passion; see note v. 11.—*exciderant*: "had faded;" distinguish in meaning *excido, excido.*

26—*Animo*: in prose *ex animo*: H. 412.2; A. & G. 243, b.—*manet*: H. 463, I.; A. & G. 205, d.—*alta—repostum=alte (in) mente repositum*: "laid away in her mind:" H. 425, N. 3; A. & G. 258, f. What figure?

27—*Judicium Paridis*: Paris was judge in the contest of Juno, Venus, and Minerva for the golden apple; see Tennyson's Oenone.—*spretaeque—formae*: "and the insult offered to her slighted beauty," for obj. gen.: H. 549, N. 2; A. & G. 292 a.

28—*Genus invisum*: referring to the birth of Dardanus, the son of Jupiter and Electra and founder of the Trojan line. (See genealogical tree, p. 48.)—*rapti*, scil., *ad caelum.*

29—*His accensa super*: "fired with this, too," *i.e.* by what has been said in the foregoing lines. H. 416; A. & G. 245.—*super=insuper*, "besides," *i.e.* in addition to her anxiety for Karthage.—*aequore*: why is the preposition *in* omitted? H. 425, II. 2; A. & G. 258, f.

30—*Reliquias Danaum*: what words are used in the plural only? H. 131; A. & G. 70.—*Danaum*: the subj. gen.: H. 396, II.; A. & G. 214.—What words have *um* for *orum* in gen. pl.? H. 52,3; A. & G. 40, e. Vergil calls the Greeks *Danai, Graii, Argivi, Pelasgi, Achivi*.—*Achilli*: decline

31—*Latio*: H. 414, N. 1; A. & G. 258, a.

32—*Errabant*: "(had wandered and) were still wandering;" H. 469, II. 2; A. & G. 277, b.

33—*Tantae—erat*; "so vast a work it was;" H. 402; A. & G. 214, d, & 215.

34—Vergil, following the usual method of epic poets, plunges the reader *in medias res* (Horace A. P. 148), the earlier adventures being left for the hero to tell in Books II. & III. The Trojans have now left the port of Drepanum in Sicily. The natural order for a connected narrative would have been Books II., III., v. 315, then Book I.—*in altum—laeti*: "did they merrily set their sails seaward."

35—*Vela dabant*, scil., *ventis.—laeti*, because they expected soon to end their wanderings.—*spumas salis*: observe the alliteration, "the foam of the salt sea;" *sal*; cp. *ἅλς ἡ.—aere*, the bronze keels of the vessel = *aereis carinis.—ruebant = eruebant.*

36—*Quum Juno—secum*, scil., *loquitur*: "when Juno, nursing the undying wound in her heart, thus communes with herself."—*sub pectore*, "in her heart," lit. "beneath her breast." The heart was the seat of intellect according to the Romans; the lower organs were the seat of passions.—*servans*: cp. Burns' Tam O'Shanter, "nursing her wrath to keep it warm."

37—*Mene—victam*: "What! am I to desist from my purpose, as one baffled?" The accusative with inf. denotes indignation here: H. 539, III.; A. & G. 274.—*incepto*: H. 413, N. 3; A. & G. 243, a.

38—*Nec—regem*: "and am I not able to turn the leader of the Trojans aside from Italy?"—*Italia*: H. 414; A. & G. 258, a.

39—*Quippe* (=*qui-pe*): "because forsooth," ironical; cp. *δήπου.—Pallas*, epithet of Athene (Minerva), from (1) *πάλλειν, to brandish*, or (2) *πάλλαξ, a maiden.—Ne=nonne*: H. 351, I.; A. & G. 210, a.—*Argivum*: see note on v. 30.

40—*Ipsos=αὐτούς*: "the crew themselves," opposed to the ships.—*ponto*: abl. either of instrument or of place.

41—*Ob noxam et furias*: either "on account of the guilt and frenzy," or (by *enallage*) = *ob noxam furiosam*: "on account of the guilty deeds committed in frenzy."—With *Oilei*, scil., *filii* Ajax is said to have offered violence to Cassandra, priestess of Minerva, daughter of Priam. For another account see Ajax (Proper Names). Scan this line.

42—*Ipsa*: "she with her own hand." Pallas and Jupiter were the only deities who are represented as wielding the thunderbolt.

44—*Pectore*: abl. separation: H. 414, N. 1; A. & G. 243, b.—*turbine*: abl. of means: H. 420, A. & G. 248.—*scopulo*: local abl. or dat.: H. 425, N. 3: A. & G. 260, a.

46—*Ast—gero*: "but I who walk with stately tread, the queen of the gods, I, the sister and wife of Jove, with a single people so many years wage wars."—*ast*: archaic form of *at*. The language of epic poetry affected archaisms. Note the majestic gait of Juno is imitated by the spondaic character of the verse.

47—*Et soror et conjunx*: κασιγνήτην ἄλοχόν τε: Hom. Il. 16, 432.—*annos*: H. 379, A. & G. 256.

48—*Gero*: "have been (and still am) waging:" H. 467.2, A. & G. 276, a.—*quisquam*: implying a negative; H. 457; A. & C. 105 h. Distinguish *quisquam*, *ullus* and *quivis*, *quilibet*.—*adorat*: others read *adoret*: H. 485, A. & G. 268.

49—*Praeterea*=*posthac*: "hereafter."—*aris*: H. 386, A. & G. 228.

50—*Corde*: H. 425, N. 3; A. & G. 258 f.

51—We have in the following lines a lively personification of the winds. *Loca—austris*: "a place big with blustering blasts." The winds mentioned in the Aeneid are: N., *Boreas*; N.E., *Aquilo*; E., *Eurus*; S., *Notus* or *Auster*; S.W., *Africus*; W., *Zephyrus*; N.W., *Corus* or *Caurus*; N.N.W., *Iapyx*. Distinguish in meaning *loca*, *loci*.

52—Distinguish in tense *vĕnit*, *vēnit*.—*antrum*: a cave or grotto, as a beautiful object with reference to its romantic appearance and cooling temperature: *specus*, a gap with a longish opening; *spelunca*, a cavity in a merely physical relation, with reference to its darkness or dreadfulness.

53—We have here a fine example of imitative harmony (*onomatopoeia*), the hissing sounds of the winds being well represented by the successive s's: "the struggling winds and sounding storms."

54—*Imperio—frenat*: "restrains beneath his sway and curbs them with fetters in his prison house." The picture of the winds may have been suggested by the *ludi Circenses* at which chariot racing was one of the chief features.—*Imperio*: H. 420; A. & G. 248.—*vinclis et carcere* = *vinclis in carcere*, or some say = *vinclis carceris*: what figure?

55—*Illi—fremunt*: "they chafing, while the great rock roars responsive, rage round the prison bars." Note the alliteration.—*magno cum murmure*, a substitute for the ablative absolute.

57—*Sceptra tenens* = σκῆπτρον ἔχων: "sceptre in hand."—*animos*: "passions."—*iras*: "rage:" cp. v. 25, note.

58—*Ni* archaic form of *nisi*: see *ast*, v. 48.—*faciat*—*ferant*—*verrant*: the pres. for impf. gives greater vividness: A. & G. 307, b.—*quippe*, "doubtless," ironical. Note, *verrant* is intransitive, "sweep."

61—*Molem et montes* = *molem montium* (by hendiadys): "a mass of mountains."—*insuper*: "on the top of them."

62—*Regemque—habeas*: "and gave them such a king as knew, when bidden (by Jove), by a fixed law either to tighten or to loosen the reins."—*qui—sciret*, for subj.: H. 497, I; A. & G. 317.—*premere*, scil., *habenas* or *ventos*.—*dare laxas*=*laxare*.—*jussus*, scil., *a Jove*.

65—*Namque*: in prose usually *etenim*, introduces a self-evident reason, "seeing that." Here the particle assigns the reason of her coming to him: "I have come to you, for, as you know," &c.—*divum—rex*: Hom. Il. I.544; πατὴρ ἀνδρῶν τε θεῶν τε.

65—*Mulcere—tollere*=*ut mulceas—tollas*: H. 535, IV.; A. & G. 331. g. —*vento* must be taken with both *mulcere* and *tollere*. The ancients seem to have thought that some winds calmed, while other winds raised the sea.

67—*Aequor*: a kind of cognate accusative; H. 371. II. N.; A. & G. 238: cp. ἰέναι ὁδόν.

68—*Ilium—Penates*: the meaning seems to be that the conquered Trojans will in Italy perpetuate their race and establish their religion. The *Penates* are said to be *victos*, as their old home *Ilium* was destroyed. —*Penates*, Roman household gods, of which each family had its own. These were worshipped with *Vesta*, the goddess of the hearth. Each city also had its *Penates*. Those of Lanuvium, the chief city of Latium, were brought by Aeneas from Troy. Afterwards they were transferred to Rome. The root of *penates* is from *pa*, or, *pat*, "to nourish:" cp. πατήρ, πόσις (=πότις), δεσ-πότ-ης: cp. *pater*, *pasco*, *panis*, *penus*: Eng. *father*. The word may therefore mean the images of "the original founders" of the clan or *gens*.

69—*Incute—ventis*: "rouse thy winds to fury;" lit. "strike strength into the winds," as if by a blow of his sceptre.—*submersas*: "so that they will be sunken," a proleptic use of the participle (cp. v. 29)= *obrue et submerge puppes*: cp. Shaks. *King John*, "Heat me those irons *hot*."

70—*Diversos*, scil., *viros*, "the crew far apart." Others read *diversas*, scil., *naves*.

71—*Corpore*: abl. specification: H. 419. II.; A. & G. 251.

72—*Deiopea*. If this be the correct reading, *Deiopea* is a case of inverted attraction, i.e., the antecedent is attracted into the case of the relative *quae*: cp. vs. 573. Others read *Deiopeam*.

73—*Jungam*, scil., *tibi*.—*conubio*: to get over the difficulty of scansion, some take this word as a trisyllable, making *i* consonant, i.e.=*y*. —*propriam*=*perpetuam*: "and grant her to thee as your wife for ever:" cp. Ecl. 7.31.

75—*Pulchra prole*: taken either (1) with *parentem*, abl. quality, or (2) with *faciat* as, abl. means.

76—*Tuus—explorare*: "thine is the task to determine what thou choosest."—*optes*: subj. of dependent question: H. 529; A. & G. 334.

77—*Tu—tu—tu*: note the emphasis: "'tis thou who gavest me whatever realm this is which I have."—*sceptra Jovemque*: "the sceptre and the favor of Jove," or by hendiadys = *sceptra Jovis*, "the sceptre derived from Jove." All kingly power came from Jove.

79—*Epulis*: decline this word.—*accumbere*: H. 535, IV.; A. & G. 331, g. Vergil here ascribes to the gods a custom prevalent among the Romans of his own day. The Greeks sat at meals as we do.

80—*Potentem*: "lord," see note on *Penates* vs. 68.—*nimborum*: H. 399.3; A. & G., 218.

81—*Dicta*, scil. *sunt.*—*cavum—latus*: "with spear-point turned that way, the hollow hill he struck on the side." Note the *alliteration*. Distinguish in meaning *lătus* and *lātus*.

82—*Velut agmine facto*: "as in banded array," abl. manner: H. 419, III.; A. & G., 248.

83—*Data* (*est*).—*terra perflant*: "they blow a blast across the world." For case of *terras*, see H. 372., A. & G., 237, d.

84—*Incubuere mari*: "they swooped down upon the sea:" for momentary action of perfect, see H. 471, II.; A. & G. 279: cp. *ἐπέσκηψαν*.

85—*Ruunt*: the change of tense is supposed to give vividness to the description.—*creber procellis Africus*: "the gusty south-west wind."—*Africus*: cp. λίψ, as blowing from Libya; called by the Italians still *Africo*, or *Gherbino*.

86—*Et fluctus*: the successive spondees well described the measured motion of the heavy surges.

87—*Insequitur rudentum*: "then follow both the shrieks of the crew and the creaking of the cordage."—*virum*: what words of the 2nd decl. have the gen. pl. in *ŭm* instead of *orum*? H. 52 3; A. & G. 40, a.—*rudentes*: were the light hanging gear of a ship (*τοπεῖα*), while *funes* (*σχοινία*), were the strong ropes to which the anchors were attached, and by which the ship was fastened to the land.

88—*Eripiunt—oculis*: "suddenly the clouds blot from the eyes of the Trojans both sky and light."—*dies*, "light," probably the original meaning of the word; cp. *dīv-*, "bright:" cp. δῖFος, ΔιFός (gen. of Ζεύς, god of the air), *Juppiter* (= *Diupiter*), *Diana* (= *Div-ana*, the bright one), "the moon."

89—*Incubat*: "broods over." Morris well translates:

> "Night on the ocean lies,
> Pole thunders unto pole, and still with wild fire glare the skies,
> And all things hold the face of death before the seamen's eyes."

—*atra*: "sable." Distinguish *ater*, denoting black as a negative of all color, opposed to *albus*, white; *niger*, black, as being itself a color, and indeed the darkest, opposed to *candidus*.

90—*Intonuere poli*: "it thundered from pole to pole;" lit. "the poles thundered."—*polus*, (πόλος), the Latin term for πόλος is *vertex*, the end or axis on which, according to the ancient notions, the heavens turned (*verti*).—*et —aether*: "and the heaven gleams with frequent flashes."—*aether*, the bright upper sky above the clouds (αἰθήρ): *aer*, the lower air (ἀήρ). Here the distinction is, however, unobserved.

91—*Praesentemque—mortem*: "and all things threaten the crew with instant death."—*intentant*, note the force of the frequentative.

92—*Extemplo* (=*ex tempulo*, from *tempulum*, dim. of *tempus*) "at once." —*frigore*, "with a chilling fear."

93—*Duplices*: not "clasped," as this was not the attribute of prayer among the Greeks and Romans, who extended the palms of their hands to the supposed dwelling place of the deity addressed, but "both": cp. the use of διπλοῦς for ἄμφω, δύω: Aeschylus, Prom. Vinctus, 971, μηδέ μοι διπλᾶς ὁδοὺς, Προμηθεῦ, προσβάλῃς. So also *duplex*, said for *ambo*, *uterque*, of things in pairs: Aen. 7, 140: *duplices parentes*.—*palma*, "the open hand": cp. παλάμη, "the blade of an oar:" root, PAL, to spread; *palor*, "I wander," and *pando*, "I spread:" for *d* passing into *l*; cp. *odor*, *olere*; *dingua*, *lingua*; δάκρυ, *lacrima*.

94—*Refert=dicit*. The meaning may be he *brings back* to light thoughts hidden in his heart: cp. Hom. Od. 5,309, *et sqq*.

95—*Quis contigit*: "whose happy lot it was."—*quis=quibus*.—*accidit*, it happens unexpectedly, said of good or bad events: *contigit*, it happens, said of fortunate events: *evenit*, it happens, said of events expected, good or bad.—*ante ora*; considered a happy lot, because their fathers would see their noble deeds.

96—*Oppetere*, scil., *mortem*, to die, as a moral act, in so far as a man, if he does not seek death, at any rate awaits it with firmness: *obire mortem*, to die, as a physical act, by which one ends all suffering.

97—*Tydide=Diomedes*, who met Aeneas in single combat: Il. 5,297.—*mene—dextra*: "alas! that I could not have fallen on the Trojan plains and gasped out this life beneath thy right hand!" For the case of *me*, see note, v 37.—*occumbere*, scil., *mortem*, or *morte*, or *obviam morti*.—*campis*, local abl.=*in campis*.

99—*Saevus*: perhaps "terrible in battle:" cp. Homer's δεινὸς μάχην. Aeneas himself is called *saevus* in Aen. 12, 107.—*Aeacides*: Achilles is meant, who was son of Peleus, grandson of Aeacus.

Some render *jacet* by "fell," a historic present, because we learn from Il. 16, 667, that the body of Sarpedon was conveyed to Lycia by Sleep and Death.

100—*Simois* : decline. Name the other rivers in the Troad.

102—*Talia jactanti* : "as he utters these words:" dat. of reference : H. 384, II., 4, note 4 ; A. & G. 235.—*stridens—procella* : either "a squall howling from the north," (*Aquilone* = *ab Aquilone*), or, "a squall howling with the north wind," abl. of *accompaniment*.

104—*Avertit*, scil., *se*—*avertitur* (middle force), "swings round."

105—*Dat*, scil., *prora* : "the prow exposes the side (of the ship) to the waves."—*insequitur—mons* : "close (on the ship) in a mass comes on a precipitous mountain billow."—*insequitur*, scil., *navem*.—*cumulo*, abl. manner, with *insequitur*.

106—*Hi*, properly *viri*, "the crew," but by *synecdoche* = *hae naves*.—*his—aperit* : "to those the yawning billow discloses ground amid the waves." Distinguish *unda*, a wave, arising from the ordinary motion of water ; *fluctus*, a wave, caused by some external force, as storms.

107—*Furit—arenis* : "the seething flood rages with sand."—*arenis* : abl. of instrument. Conington translates : "sand and surf are raving together."

108—*Abreptas—torquet* = *abripuit et torquet* : "has caught and whirls."—*latentia*, "hidden" by the overflowing sea in stormy weather ; in a calm they were visible.

109—*Saxa—aras.* The order is *saxa quae mediis in fluctibus* (*exstantia*) *Itali vocant Aras* : "rocks which (standing out) in the midst of the billows the Italians call Altars." The *saxa* referred to are probably the rocks just outside the bay of Karthage. Of these, the *insula Aegimuri* is the chief. Some say the Karthaginians priests used to offer sacrifices there to avert shipwrecks on the rocks, hence the term *Ara*. Others say the *Skerki* rocks are alluded to, situated in the shallow between Tunis and Sicily.

110—*Dorsum—summo* : "a vast reef rising to the surface of the main."—*dorsum*, properly "a back" of an animal : cp. χοιράς, properly a low, rugged rock rising like a hog's back on the surface of the waves.—*mari* : local abl.—*Ab alto* : "from the high seas."

111—*In brevia et Syrtes* = *in brevia* (*loca*) *Syrtium* : "on the shoals of the Syrtes." The Syrtes (so called from *dragging* in the ships ; ἀπὸ τοῦ σύρειν τὰς νῆας, or from the Arabian word *Sert*, meaning a desert,) were two gulfs in Northern Africa, the *Syrtis Major* (*Gulf of Sidra*), the *Syrtis Minor* (*Gulf of Khabes*).—*vadis* : H. 547 ; A. & G. 303.

114—*Ipsius*, scil., *Aeneae*. *Ipse* like αὐτός is often used as a superior, as of a leader, master, &c.: cp. αὐτὸς ἔφα : *ipse dixit*, said of Pythagoras by his disciples.—*a vertice*=κατ' ἄκρης, "vertically." Scan this line.

115—*puppim*. What words have the accusative in *im* or *em?* H. 62; A. & G. 56, b.—*excutitur—caput*: "the pilot is dashed away and headlong is rolled forward."—*excutio*, often used "to throw out" of a ship, chariot, or from a horse.—*pronus*, cp. πρηνής opposed to *supinus*=ὕπτιος.—*magister*, i.e., *navis gubernator*.

116—*Ast*, old form of *at*, and like the Greek ἀτάρ, it joins a previous thought to a new and different one: "whilst on the spot thrice the billow whirls it (scil., *illam*, or *navem*), driving it round and round."

117—*Et—vortex*: "and the swift eddy engulfs it (i.e., *navem*) in the deep."—*rapidus*, root RAP: cp. ἁρπ-άζω (by metathesis).—*aequore*, local abl.

118—The spondees describe well the labored movements of the struggling sailors.—*rari*: "scattered here and there."

119—*Arma—undas*. The shields and spears may be referred to as floating for a while in the waves, or the picture may be merely momentary. —*gaza*=θησαυρός, a prince's wealth.

120—Scan this line. Tell what metrical figure is in it: H. 608, III. Decline *Achates*.

121—*Qua*=*in qua*: local abl.

122—*Hiemps*. The *p* is merely euphonic, because it is difficult to pronounce *s* after *m*: cp. *sumpsi*.—*laxis—fatiscunt*: "through the loosened fastenings of the sides, all (the ships) draw in the unwelcome water and gape with (many) seams."—*imber*: properly rain water: here=*mare*: cp. Virg. Georg. 4 115.—*rimis*, abl. manner.

124—*Interea*: refers to a matter of some duration: *interim*: to a thing merely momentary: *interea*, includes the time occupied from the winds swooping down on the sea (v. 84) up to the present. We may translate, "while this was going on, Neptune greatly moved felt that the deep was disturbed with dreadful din." What figure in this line?

125—*Et—vastis*: "and that the still waters were forced up (to the surface) from their lowest depths." Servius takes *stagna* to mean the still waters at the bottom of the deep.—*vadis*, abl. of separation: H. 414, N., 1; A. & G. 243.—*commotus*: "moved" in heart, though of serene countenance (*placidum caput*.).—*alto prospiciens* may mean (1) "looking forth from the deep sea," where his palace was; abl. sep.: (2) "looking forth o'er the deep," the abl. representing the space over which the view is taken: cp. v. 81: (more correctly

prospicere takes an acc. in this construction, as in v. 155); (3) "in his regard for the main," the dat.: H. 385, II., 1; A. & G. 227, c.

127—*Unda*: abl. of sep.: H. 414, N. 1; A. & G. 243.

128—*Toto—aequore*: see note, vs. 29.

129—*Caeli ruina*: "by the wreck of heaven." The violent storm of rain is considered as the downfall of the sky itself.

130—*Latuere—fratrem*: "were unknown to her brother:" with *lateo* and acc., cp. use of *λανθάνω*.

131—Scan this line and tell what metrical figure is in it; H. 608, III.

132—*Tantane—vestri*: "has such confidence in your origin possessed you?" The winds were the sons of Aurora and the Titan Astraeos, so that they were on the one side of divine origin and on the other they were descended from a rival of the gods.

133—*Numine*: "consent;" from *nuo*, "to nod."

134—*Tantas moles*: "such mighty billows." What kind of a verb is *audeo?* What others of the same class?

135—*Quos ego*, scil., *ulciscar*. What figure? H. 637, XI. 3; A. & G. page 299.

136—*Post=postea*: "hereafter."—*Non* may be taken (1) either with *simili*, (2) or with *luetis*; the former is preferable: "you shall pay me another penalty for a second sin."—*Commissa luere*: cp. *πεπραγμένα λύειν*.

138—*Non—datum*: "not to him, but to me was allotted the stern trident of ocean empire," literally "the empire of ocean and the stern trident."—*saevum*: "stern," as the sceptre is the badge of authority.

139—*Sorte*: Juppiter, Neptune, and Pluto are said to have received their realms by allotment, a notion probably suggested by the Roman mode of assigning the provinces at the beginning of the year.

140—*Vestras*: referring to the whole winds, though directly addressed to Eurus.—*illa—Aeolus*: "let Aeolus glory in his palace," literally "give himself airs."

141—*Et—regnet*: "and let him reign when he has closed the prison of the winds"—*carcere*: abl. abs.

142—*Dicto citius*: "ere the words were spoken:" H. 417, N. 5; A. & G. 247, b.—*placat*: distinguish in meaning *plācare, placēre; pendēre, pendĕre; albare, albēre; fŭgare, fugĕre; jăcēre, jacĕre; sēdare, sĕdēre.*

144—*Adnixus*, scil., *navibus*: "pushing against the ships."

145—*Scopulo*: abl. of separation. Vergil does not seem to distinguish *scopulus*, a high pointed cliff, affording a wide lookout (rt. SCEP; cp. σκόπελος); *saxum*, a huge rock of whatever form: cp. πέτρα; *rupes*, a jagged cliff; *cautes*, a small rock down in the water and invisible to the sailors.—*levat*, scil. *naves*.

146—*Aperit*: "he makes his way through."—*Syrtis*: see note, vs. 112.—*temperat*: distinguish the meaning of this verb with (1) dat., (2) acc.; H. 385, II., 1.

147—*Levibus*: distinguish in meaning *lēvis*, *lĕvis*. The adj. is best taken =*leviter*, an adv., modfying *perlabitur*: "and gently in his car he glides o'er the top of the waves."—*rotis*: part for whole (*synech—doche*)=*curru*.

148-150—*Ac veluti*: "even as when oft in a throng of people strife arises, and the fierce multitude rage in their minds, and now brands and stones are flying; madness lends arms." One of the best known of Vergil's similes. This simile reverses the order observed by Homer. In Il. 2, 144, Homer compares the din of the assembly to that of the sea. Vergil here compares the sea pacified by Neptune to a violent mob swayed by some respected orator. "Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man."—*magno in populo*: lit. "in a vast throng."—*coorta est*: gnomic perfect: H. 472.5, A. & G. 270, c.

149—*Seditio*: derived from *se, itio*, "a going apart," *i.e.* "a riot:" for *d* epenthetic: cp. *redeo*, *prodeo*.—*animis*: probably a locative; cp. *animi discrucior*, *animi aeger*.

150—*Jamque*: "and at length:" *jam* implies the idea of a gradual progression up to a certain time; *nunc*, definitely the present.—*faces et saxa* were the arms of a Roman mob, as the carrying of arms was forbidden within the city.

151-152—*Tum*, correlative with cum; v. 148: "then if, perchance, they catch sight of one revered for goodness and service, they are silent and stand by with attentive ear."—*pietate gravem ac meritis*. Some say that Cicero is meant.—*quem*: when is *quis*=*aliquis*? H. 455.1; A. & G. 105, d.—*forte*, "perchance," takes the indic., so also *forsan*; *fortasse* has once the indic. in Vergil, otherwise the subj.; *forsitan* has regularly the the subj.

152—*Conspexere*: the individuals composing the throng (*vulgus*) are thought of; hence the plural. The perfect is used to express momentary action.—*adstant*: "they stand by." Note force of *ad*.

154—*Cunctus—fragor*: "all the uproar of the sea is at once hushed." Decline *pelagus*. Distinguish in meaning *cecĭdit cecīdit*.—*aequora prospiciens*: "looking o'er the calm deep." See note vs. 126.

155—*Genitor = Neptunus*: *pater* seems to have been a general epithet of a river or sea deity; cp. *pater Tiberinus* (Livy, 2.10); *pater Oceanus* (Virg. Georg., 4.382); *pater Portunus* (Virg. Aen., 5.241). So also Homer calls Ocean θεῶν γένεσιν. It was one of the dogmas of the Ionic School of Philosophers that water was the primary element of all things – a doctrine evidently held by Vergil.—*aperto*: "cleared" of clouds, i.e. "serene."

156—*Curruque secundo*: "and he lets his gliding chariot fly with loosened rein," literally "he flying gives reins to his gliding chariot."—*curru = currui*.—*secundo*: i.e. "following" his steeds, hence "gliding."

157—*Aeneadae*: "followers of Aeneas;" so the Athenians are called *Cecropidae*, *Thesidae*, from their original leaders.—*quae litora*: "the nearest shores;" the relative here supplies the place of our article.—*cursu = rapide*, abl. of manner; cp. δρόμῳ = ταχύ.

158—*Vertuntur = vertunt se*: literally "turn themselves." The passive endings in Latin arose out of the reflexive forms of the active by adding to the verbal stem with the tach vowel the acc. of the reflexive pronoun which was for all persons *se*;—*e* final was afterwards dropped, and the remaining form sometimes changes *s* to *r*; *vertor = verto-se*; *verteris = vertesi-se*; *vertitur = verteti-se*: H. 465; A. & G. 111, N. 1.

159—*Est locus*: probably an imaginary place. Some refer the description to *Nova Karthago* (*Cartagena*) in Spain; others to *Neapolis*.—*in secessu longo*: "in a deep receding bay." Conington finely renders these lines:—

> Deep in a bay an island makes
> A haven by its jutting sides,
> Wherein each wave from Ocean breaks,
> And, parting, into hollows glides.
> High o'er the cove vast rocks extend,
> A beetling cliff at either end.
> Beneath their summits far and wide,
> In sheltered silence sleeps the tide,
> While quivering forests crown the scene—
> A theatre of glancing green.

160—*Objectu laterum*: "by the shelter of its sides"—*quibus*, "against which;" abl. instr.: H. 420; A. & G. 248.

161—*Inque reductos*: "and wave parts into the deep hollows of the bay."—*sinus*, properly "a bosom," then "a gulf." Cp. the change of meaning of κόλπος, Romaic γόλφος, Eng. *gulf*.—*scindit sese = scinditur*.

162—*Hinc scopuli*: "on this side and on that huge rocks and twin cliffs tower threateningly towards heaven."—*minantur*: rt. MIN, "to jut:" cp. *mons*: *minae*, properly the gable ends of a house.

163—*Late*: "far and wide."

164—*Aequora—silent*: "the calm sea lies safe and still," lit. "the calm sea, safe (from the winds), is still."—*tuta* may, however, mean "safe for ships." *tum—coruscis*: "then a background of waving woods."—*scaena*: cp. σκηνή, the background of the Roman theatre, the circular form of the bay (*sinus*) having suggested the idea of the pit (*cavea*).—*silvis*: abl. quality. Distinguish *silva*, a wood in a general sense, with reference to the timber = ὕλη : *nemus*, a pleasant place, a grove = νομός.

166—*Fronte—antrum*: "beneath the brow (of the cliff) facing (the entrance of the harbour) is a cavern (formed) of hanging rocks."—*scopulis*, abl. of description.—with *antrum* supply *est*.

167—*Aquae dulces*: "springs of fresh water;" opposed to *aquae amarae*, "salt water springs."—*vivo saxo*: "of native (i.e. unhewn) rock," abl. of description.

168—*Non—ulla—nulla*. The calmness of the harbour is contrasted with the raging of the sea.—*fessas*: the ships are spoken of as if endowed with life: cp. Shaks. Romeo and Juliet: "thy sea-sick weary bark."

169—*Unco—morsu*: "with its crooked bite." Vergil here is guilty of *anachronism*. Anchors were not in use in the Homeric ships, which had large stones (εὐναί, *sleepers*) to steady them.

170—*Septem*: the original number was 20 in all (vs. 381). The seven were made up of *three from the reef* (vs. 108), *three from the sand bank* (vs. 110), and *his own*. *collectis*: "mustered."—*navibus*: abl. of accompaniment, or abl. abs.

171—*Subit*: "enters."—*amore* = *desiderio*: "longing," for something absent or wanting.

172—*Egressi*, scil., *ex navibus*: "having disembarked;" cp. ἐκβαίνω, often used with ἐκ νηός omitted.—*arena*: what other case does *potior* govern? H. 410, v. 3; A. & G. 223, a.

173—*Et—ponunt*: "and they stretch on the shores their limbs drenched with brine:" *tab-es*, *tab-esco* same root as τήκ-ω by labialism.

174—*Silici*: "from flint;" for dat: H. 385.4; A. & G. 229, c.

175—*Suscepitque—foliis*: "and nursed the fire amid the leaves:" H. 420; A. & G. 248.—*atque—dedit*: "and besides he placed around (the fire, i.e., *ignem*) dry chips;" or *circum—dedit* may be by *tmesis* = *circumdedit*, scil., *igni*. The original meaning of *dare* (cf. with root DA, θε in τί-θη-μι) is "to place."

176—*Rapuitque—flammam*. Servius says *rapuit* = *raptim fecit*, "and quickly he started a blaze among the touchwood." Heyne makes

rapuit=*raptim excepit*, probably meaning that the fire started by rubbing together the dry pieces of wood and then quickly placing the fire around the tinder.

177—*Cererem corruptam* : "the corn damaged ;" note the *metonymy* : so vs. 215.—*Cerealia arma* : "the vessels of Ceres," may refer to *the handmill* (*saxa*), *kneading trough*, etc.

178—*Expediunt* : "they fetch," out of the ships.—*fessi rerum*, either "weary with the world," or *rerum* = *rerum adversarum*, "weary with their misfortunes :" H. 399.3 ; A. & G. 218, c.—*receptas* : "recovered" from the sea.

180—*Scopulum*, properly, "a look-out ;" cp. σκόπελος, Lat. *specula*, SPEC-ΣΚΕΠ, by *metathesis*.

181—*Pelago*, see note on *alto*, vs. 126 ; the abl. of the space moved over in vision : "o'er the deep."—*Anthea*—*videat* : lit. "if he can see any Antheus," i.e., "if he can anywhere see Antheus." It may also be taken, "in the hope that he may see some tempest-tossed (bark of) Antheus." For *Anthea quem*=*Anthei quam* (*navem*): cp. Æn. 2.311 ; *jam proximus ardet Ucalegon*=*jam proxima ardet domus Ucalegontis*. For mood of *videat* : H. 529, II. 1 ; A. & G. 334, f.—*biremes* : Vergil is guilty of an anachronism here, as no such ships existed in the Homeric era.

183—*Arma*, shields arranged on the stern which would flash in the sunshine : cp. Æn. 8. 92.

184—Some have raised the question whether deer are found in Africa.

185—*Armenta* : properly, "ploughing cattle," i.e., "oxen," but often applied to other kinds of animals : to horses (Æn. 3. 540) ; to apes (Pliny 7, 2) ; to sea monsters (Georg. 4. 395).—*jumentum* (=*jugmentum*) : "draft cattle."

186—*Hic* : distinguish in meaning *hĭc*, *hīc*.

190—*Sternit* : "he lays low."—*vulgus*, said of beasts, cp. Georg. 3. 469 : *vulgus incautum*.—*et turbam* : "and driving with his shafts the whole herd (of deer), he disperses them amid the leafy woods."

192—*Prius quam*, denotes purpose : hence the subj. in *fundat*.—*prius*—*absistit*... *quiet* : "nor stays he till he stretches on the sod seven great victims and thus has a number equal to that of the ships."—*prius quam* : H. 520, 2 ; A. & G. 327, a.—*humi* : what other words are used in the locative ? H. 426, 2 ; A. & G. 258, d.

194—*Partitur*, sc. *praedam*.

195—*Vina cadis onerarat*, by *hypallage*=*vino cados oneraverat*.—*deinde dividit*. Scan this line, and tell what metrical figure in it.—*bonus*, join with *heros*.

196 *Trinacria.* Sicily was called by the Greeks Θρινακρία, Τρινακρία Τρινακρίς, from its three promontories (τρεῖς ἄκραι), and by the Romans *Triquetra.* The promontories are Pelorus (*Faro*), Pachynum (*Passara*), Lilybaeum (*Bona*, or *Marsala*).

198—*Neque—malorum*: either "for we are not ignorant of our former misfortunes," taking *ante malorum*=τῶν πρὶν κακῶν; or, "for we have not been formerly ignorant of misfortune," taking *ante sumus* =πάλαι ἐσμέν.

199—*O—graviora*: "O ye who have suffered heavier woes."

200—*Scyllaeam rabiem* (by *enallage*)=*Scyllam rabidam*: "the raging Scylla:" cp. *Herculeus labor*, βίη Ἡρακληείη.—*penitus sonantes*: "resounding through their caverns," or "deep sounding." The reference is to Charybdis. The *onomatopoeia* well imitates the hissing sound of the seething whirlpool.

201—*Accestis*=*accessistis*: "you drew near." For similar cases of *syncope*, in Vergil: cp. *extinxem*, *extinxti*, *traxe*, *vixet*: H. 235.3; A. & G. 128, b.—*Cyclopea saxa*, referring to the cave of Polyphemus. The usual quantity is *Cyclopēus*, not *Cyclopĕus*: cp. Aen. 3.569.

203—*Forsan—juvabit*: "this, too, sometime we shall haply remember with delight;" eliptical for *fors sit an*; lit., "the chance may be whether," i.e., "perhaps," H. 485; A. & G. 311, a. See note on *forte*, vs. 151.—*olim*, here=*aliquando* in prose: see note, vs. 20.

204—*Discrimina rerum*=*res periculosas.*—*discrimen*; properly, the turning point; root KRI, "to decide" or "to separate;" *cerno* κρίνω.

205—*Tendimus*, scil., *iter*: "we pursue our course."

206—*Ostendunt*: "promise."—*fas est*, "'tis heaven's will."—*fas*: root FA, "to declare": cp. *fari*, φημί; fatum, φήμη.

207—*Durate*=τλῆτε: "bear up."—*rebus*: dat., H. 384, II.; A. & G. 225.

208—Distinguish in meaning *vōces*, *vŏces*; *rēfert*, *rĕfert.* Morris renders this passage:

> So spake his voice, but his sick heart did mighty trouble rack,
> As, glad of countenance, he thrust the heavy anguish back.

209—*Spem simulat vultu*: "hope in his look he feigns." *vultu*: abl. instr. Distinguish *simulare*, to feign what you are not: *dissimulare*, not to shew what you actually are.—*premit—dolorem*: "he holds hidden deep in his heart his grief."—*corde*: local abl.

210—*Se accingunt*: lit., "gird themselves," i. e., "busy themselves." The *toga* of the Romans, hanging loose, had to be tucked up for an active task. Hence, *succinctus*, *accinctus*, "active."

211—Vergil was well versed in the ceremonial rites of the Roman religion. The minuteness of the description is paralleled by Hom. Il., 1. 458-473.—*costis*: abl. separation.—*viscera*, properly, the great internal organs, as the heart, liver, &c., but also applied to the flesh in general, or to anything beneath the skin.

212—*Pars—secant—figunt*: what figure? H. 438.6; A. & G. 205, c.—*veribus*: abl. instr.—*trementia*, scil., *viscera*.—*figunt*=*transfigunt*.

213—*Aena*, scil., *vasa*: "the bronze pots." Vergil is here guilty of an *anachronism*, Homer's heroes knowing nothing of boiled meat. The hot water may have been for the bath taken before the meal began.

214—*Victu—vires*: "with food they repair their strength."—*fusi*, "stretched."

215—*Bacchi*=*vini*: see note vs. 177: H. 409, v. 1; A. & G. 248, C. R.—*implentur*=*se implent*: see note vs. 158; H. 465; A. & G. 111. N. 1.—*ferinae*, scil., *carnis*: "venison:" cp. *agnina*, "lamb;" *bovina*, "beef;" *vitulina*, "veal."—*fera* is etymologically the same as Gr. θήρ, German *thier*, Eng. *deer*, which was once a generic term, as is each of its Aryan equivalents.

216—*Postquam—epulis*: "after hunger was appeased by the feast." Decline *fames* and *epulum*. For tense of *exempta est*: H. 471, 4: A. & G. 324. Vergil is thinking of the customs of his own day, when the tables were brought in and taken out. It is not likely that the shipwrecked Trojans had any tables at all.

217—*Amissos—requirunt*: "they talk with lingering regret of their lost comrades in many words."—*requiro*, to ask about something needed.

218—*Spem inter*: *anastrophe*.—*dubii*, "wavering."—*seu—sive*: in the pre-Augustan period we find *sive—sive*, *seu—seu*, but after that time we generally find *seu—sive*, *sive—seu*.—*credant*: H. 486, II.; A. & G. 334, b.

219—*Extrema pati*: "to have suffered their final doom," a *euphemism* for *mori*.—*nec—vocatos*: "and that they no longer hear when called." The reference is to the *conclamatio*, i.e. calling the dead by name, and also shouting *vale*, or *have*.

220—*Orontei*: decline this word.

221—*Secum*: "by himself," not in sight of his comrades.

222—*Aethere*: abl. separation: H. 413; A. & G. 243.

223—*Finis*: the end of the day, or of the feast

224—*Despiciens* : "looking down upon." Others read *dispiciens*, "looking abroad."—*velivolum* : "alive with flitting sails."

225—*Sic—constitit* : "even so took he his stand on a peak of heaven ;" cp. use of Homeric *καὶ*, *καὶ δή*.

226—*Regnis* : "on the realms" (dat. or abl.).

227—*Tales curas* : "such cares" as became the ruler of the world.

228—*Tristior*=*subtristis* : "sadder than was her wont :" H. 441, 1 ; A. & G. 93, a.—*oculos* : H. 378 ; A. & G. 240, c.

230—*Fulmine* : the lightning that strikes the earth=*κεραυνός* : *fulgur*, the gleam of the lightning=*ἀστραπή*.

231—*Quid—orbis* : "what sin so heinous could my Aeneas have committed against thee, what sin, the Trojans, to whom, after suffering so many hardships, the whole world is closed on account of Italy :" *cunctus*, for *co-junctus* or *co-vinctus*.—*ob Italiam* : to prevent their coming to Italy.

234—*Certe* : distinguish *certo*, a particle of affirmation joined with *scio*, "surely," "certainly," and *certe*, which modifies a statement, "at least," joined to any verb. Join with *pollicitus*, scil., *es*.—*hinc-hinc* is (1) either a repetition, (2) or, there are two clauses : *hinc Romanos fore, hinc ductores fore a sanguine Teucri*.—*volventibus annis* : cp. Homer's *περιπλομένων ἐνιαυτῶν*.

236—*Qui—tenerent* : "shall hold," imperf. subj. of virtual oblique narration : H. 493 1 ; A. & G. 286.

237—*Pollicitus*, scil., *es*.

238—*Hoc* : "by this," abl. of means ; referring to the promise mentioned before.

239—*Fatis—rependens* : "balancing fates by opposing fates ;" strictly *contraria* is an inverted epithet=*contrariis*.—*fatis* : the downfall of Troy is compensated by the hope of reaching Italy.

240—*Tot—actos* : "harassed by so many woes."

242—*Mediis—Achivis* : "escaping from the midst of the Greeks." Sophocles represents Antenor as having escaped by collusion from Troy, the Greeks having spared his life as he concocted a plan to deliver Troy into their hands. Some say he survived the fallen city, and founded there a new kingdom ; others, that he settled in Libya.

243—*Penetrare* : "coasted along."

245—*Per ora novem*: the Timavus rises about a mile from its mouth at the head of the Adriatic sea. Between the fountain of the river and the outlet are several subterranean channels, through which the salt water of the sea is forced back by a storm, breaking out at the fountain through *seven* holes or crevices in the rock, and overflowing the channel of the river.

246—*It—proruptum*: (1) "the sea comes bursting up;" (2) "it (the Timavus) rolls as a dashing sea;" (3) "it rolls to break upon the sea;" *proruptum*, a supine in this last. The first is the most natural explanation.—*pelago*, "surge."

247—*Tamen*: "in spite of all his dangers."—*urbem Patavi*: H. 396, VI.; A. & G. 214, f. In Vergil's day Patavium (now *Padua*) was the fourth city of the empire in wealth, ranking next to Rome, Alexandria, and Gades (*Cadiz*). The Veneti, or Heneti, are said to have come from Paphlagonia to Italy; others say they were Kelts.

248—*Fixit*: i.e., hung them up in the temple as a token of his wars being over.

249—*Nunc—quiescit*: "now reposing, he rests in peaceful sleep."—*compostus*: referring to his toils being over. Some say that *compostus* refers to Antenor's death; cp. ἐκτιθέναι=*componere*, to stretch out a body for burial.

250—*Nos*, i.e., Venus and her son Aeneas.—*adnuo*: cp. κατανεύω, to nod the head down, to give assent; *abnuo*=ἀνανεύω, to nod the head up, to dissent.—*caeli arcem*: Aeneas was worshipped as one of the *Dei indigetes*: Aen. 12, 794: Livy, 1. 12.

251—*Infandum*: "Oh, horror unspeakable:" H. 381, A. & G. 240, d.—*unius*: i.e. of Juno.

252—*Prodimur*: "are forsaken" by Juppiter.

253—*Hic*, agreeing with the predicate *honos*: "is this the reward shown to piety:" H. 445. 4, A. & G. 195, d.

254—*Olli*=*illi*: H. 180, III., 1.; A. & G. 100, d.—*Subridens*: with the force of *sub*:—cp. that of ὑπό in ὑπογελᾶν.

255—The majestic spondees give dignity to the look of Jove.

256—Scan this line and name the metrical figure in it: see note, vs. 131.

257—*Metu*=*metui*: H. 116; A. & G. 68, IV.—*Cytherea*: adjective fem., from Cythera; see note on *Lavini*, next line. Venus was so called because she was worshipped at the island of Cythera (now *Cerigo*). Her worship was probably a remnant of the old Phoenician worship of Astarte, who was afterwards identified with Venus and Juno.

258—***Tibi*** : ethical dative, "according to your wish :" H. 389 ; A. & G. 236.—*urbem et moenia* = (by *hendiadys*) *urbis moenia*.—*Lāvini* here ; in vs. 2 : *Lăvina* (adj.). Such variations in quantity are frequent in the case of proper names.

259—*Sublimem* : "on high :" H. 443 ; A. & G. 191.

260—*Magnanimum* : cp. Homeric *μεγάθυμος, μεγαλήτωρ*.

261—*Hic—subactis* : "this one according to your wish—for I shall declare the fates, since this anxiety torments thee, and, unrolling the mysteries of destiny at greater length, I will bring them to light—this one, I say, shall carry on a great war in Italy, and shall crush the warlike tribes, and shall give laws to the people, and shall build towns, until the third summer sees him reigning in Latium and three winters are passed after the subjugation of the Rutuli."—*tibi* : see note, vs. 258.—*quando* = *quandoquidem* : this meaning occurs only in poetry and in post-Augustan prose : cp. *ὅτε* for *ὅτι* in Greek.—*volvens*: the *metaphor* is taken from the unrolling of a book : cf. *volumen*, properly *an unrolling*, hence *a volume*.—*mores—moenia ponere* : cp. *νόμους—τείχεα θεῖναι*. The two ideas were inseparable in the Roman mind, as the building of a city implied the establishment of laws. There is no real *zeugma*, as the difference in sense exists only in the English translation.—*viderit* : H. 519, II. ; A. & G. 328.—*Rutulis—subactis* : either (1) an abl. absol., or (2) dat. of reference : H. 384 4, IV., 3 ; A. & G. 235.—*terna—hiberna*, scil., *castra* = *tres hiemes* : lit. "winter camps," i.e. winters. Note the use of the distributive instead of the cardinal numeral with a noun having a pl. form only.

267—*At* : the idea is "though the reign of Aeneas shall be short, still," &c.: see note, vs. 116.—*Iulo* : H. 387, N. 1 ; A. & G. 231 b.

268—*Stetit* : for tense : H. 519, I. ; A. & G. 276, e, N.—*regno* : H. 419, III.; A. & G. 248.

266—*Magnos—orbes* ; referring to the annual cycle in contradistinction to the monthly revolution.—*volvendis* = *volventibus*, from the deponent reflexive *volvor* : H. 465, N. 1 ; A. & G. 296. The gerundive has been the force of the present participle.—*mensibus* : abl. absol., or abl. inst., or manner.

270—*Imperio* : either = *imperando*, abl. of manner ; or dat. "for his reign."

271—*Longam Albam* : cp. Livy I, 2. For inversion of names : cp. Hor. Od. II., 2.3.

272—*Hic* : at Alba.—*jam* : "henceforth."—*ter centum* : according to the received date of the fall of Troy, this would put the foundation of Rome about 850 B.C., instead of 753 B.C.—*regnabitur*, "the dynasty shall last :" H. 301, 1 ; A. & G. 146, c.

273—*Hectorea*: the race takes its name from its greatest hero: cp. *Romulidae*, *Assaracidae*, *Cecropidae*, or perhaps there is a reference to the warlike spirit of the Romans.—*regina sacerdos*: it is difficult to say which of these substantives is used adjectively. The reference is to *Rhea Silvia*, daughter of Numitor.

274—*Partu*: H. 419, III.; A. & G. 248.—*dabit*: H. 519, II.: A. & G. 328.—*Ilia*, i.e. of the family of Ilus, one of the founders of the Trojan line: *Rhea Silvia* is generally given as her name.

275—*Lupae—laetus*: "gay in the tawny hide of the she-wolf that nursed him:" H. 416; A. & G. 245.

276—*Excipiet*: "shall receive by succession;" cp. ἐκδέχεσθαι.—*Mavortia*: Mars (old form *Mavors*, *Mamers*) was the patron deity of Rome, and universally worshipped by the Italian people. The word is from MAR, MAL, "to grind" or "crush." He is identified with *Thor Miolnir*, i.e., Thor, the smasher, of Norse mythology.

278—*Metas rerum*, "limit of empire:" the meaning is that Rome shall have a universal and an eternal empire.

279—*Quin*=*qui ne*: "nay even." Distinguish the meanings of *quin* when used with the indic., the subj., and the imper.

281—*Consilia—referet*: "shall amend her plans." Distinguish in meaning *rĕfert*, *rĕfert*.

282—*Togatam*: The Romans had the *toga*, or "gown," as their characteristic dress; as the Gauls had the *braccae*, or "trews;" the Greeks the *pallium*, or "cloak." Hence *gens togata*=*Romani*; *gens braccata*=*Galli*; *gens palliata*=*Graeci*. As the *toga* was the civil gown (in contradistinction to *sagum*, the military cloak) Vergil may refer here to the civil greatness of the Romans as he may refer to their military prowess as lords of the world (*rerum dominos*).

283—*Sic placitum*, scil., *mihi est*=*sic mihi placet*: "such is my pleasure:" H. 301 I; A. & G. 146, N.—*lustris labentibus*: "as the years glide by," abl. abs.: cp. *volvendis mensibus*.—*lustrum*, properly the period between two successive purifications (LU, "to wash"): cp. Greek λούω. After the *censor* had completed his enumeration of the people (*census*) which was done every five years, an expiatory sacrifice (*lustrum*) was held.

284—*Domus Assaraci*: "the line of Troy." The family of Aeneas is meant, being descended from Assaracus (see table, p. 25).—*Phthia*: a district of Thessaly, in which was situated Larissa, a town, where Achilles and Neoptolemus were born.—*Mycenae*: the royal city of Agamemnon, near Argos. A reference is made here to the subjugation of Greece in 146 B.C.

285—*Victis—Argis* : "shall lord it over conquered Argos." Only in late writers *dominor* governs a dative or genitive. In the best writers it is construed *in aliquem*, or *in aliqua re*. For dat. : H. 385, I. ; A. & G. 227. Decline *Argis*.

286—*Origine* : abl. origin : H. 419, II. ; A. & G. 51.—*Caesar*, i.e., *Augustus*. His proper name was C. Octavius Thurinus, but by the will of his uncle, C. Julius Caesar, he was made his heir, and consequently took the name, *C. Julius Caesar*, adding *Octavianus*, his own gentile name. *Augustus (revered)* was bestowed on him by the Senate and the people, 27 B.C.

287—*Qui—terminet* : subj. of purpose : H. 497, I.; A. & G. 317.—*Oceano* : abl. means.

288—*Caelo* : poetic=*ad caelum* in prose. Augustus in his lifetime was worshipped as a deity : Hor. Od. 3.5.3.—*Orientis onustum*. The reference is probably to the restoration of the standards taken from Crassus at the battle of *Carrhae*, B.C. 53. These were restored, B.C. 20. Others think the poet refers to the return of Augustus after the battle of Actium, B.C. 31.

290—*Hic quoque* : i.e., Caesar, as well as Aeneas.

292—*Cana* : "untarnished." The Romans often exalted abstract qualities, as *Pudor*, *Fortuna*, &c., to the rank of deities. The return of the golden age is here prophesied.

293—*Jura dabunt* : "shall impose laws."—*dirae portae* : "the gates of war grim with closely welded iron bars shall be closed."—*ferro et compagibus*=*ferratis compagibus*, by *hendiadys*. The reference is to the closing of the temple of Janus, either in B.C. 29 or B.C. 25.

294—*Impius* : "unholy," as the cause of the civil wars of the Romans. These three lines are said to describe a picture by Apelles representing War fettered with chains, or a statue of Mars exhibiting the god bound with chains and seated on a pile of arms.

295—*Centum—vinctus*, scil., *manus*, implied in *post tergum* : "his hands bound behind his back with countless fetters of brass."—*centum*, often used for an indefinitely great number.

297—*Maia genitum* : H. 415, II.; A. & G. 244, a. Mercury was son of Juppiter and Maia, the daughter of Atlas.

298—*Ut pateant* : H. 498, I.; A. & G. 331.

299—*Hospitio Teucris* : both datives after *pateant*.

300—*Arceret* : H. 497, II.; A. & G., 317. The historic present may take in form a present subj. (*pateant*), or an imperfect in respect of sense (*arceret*) : H. 495, II.; A. & G. 287, e.

301—*remigio alarum*: "by the oarage of his wings:" cp. Aeschylus, Ag. 52; πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι. The wings of the cap (*petasus*) of Mercury and of his sandals (*talaria*) are aptly compared to a ship's banks of oars.—*ac—oris*: "and quickly he alighted on the coasts of Libya."—*citus*: predicate adj. with the force of an adverb.—*oris*: local abl.: cp. Milton, Par. Lost, 5, 266:—

> "Down thither prone in flight
> He speeds, and through the vast ethereal sky,
> Sails between worlds and worlds, etc."

302—*Facit—ponunt*: note the simultaneous order and result.

303—*Volente deo* = θεοῦ θέλοντος: "since the god willed it."—*in primis—benignam*: "most of all does the queen entertain a peaceful disposition and friendly mind toward the Trojans." Dido is represented as receiving these feelings from Mercury. Distinguish *animus* = θυμός, the soul as seat of the feelings; *mens* = φρήν, the mind as the thinking faculty.

305—*Volvens*, scil., *in animo*: "revolving in his mind."

306—*Lux alma*: "the kindly light."—*exire*, governed by *constituit*.

307—*Vento*: "by stress of weather."—*oras*: explanatory of *locos*: "to what shores he has been borne by the wind:" governed by *ad* in *accesserit*: H. 386.3: A. & G. 170, a. 1. The subj. is used in indirect questions: H. 529.1; A. & G. 334.

309—*Exacta*: either (1) "the result of his enquiries;" *exigere*, is sometimes used in the sense of, "to enquire:" so *examen* = *exag men*, "the beam of a balance," or (2) = τὰ πεπραγμένα: "the report of what he did:" "and to bring back the results of his enquiries to his comrades."

310—*in convexo nemorum*: "within a vault of woods," i.e., "within the vaulted woods," the overhanging cliffs were formed into a cave by the action of the waves.

311—*Classem—clausam—occulit* = *classem clausit et occulit*: see note v. 69.

312—*Comitatus*: for deponents used passively: H. 231.2; A. & G. 135, b.—*Achate*: this ablative of agent is rare, except with the part. *comitatus*: H. 415, I., 1; A. & G. 248.

313—*Bina*: "a pair:" H. 174.2.4); A. & G. 95, d.—*ferro*: abl. of quality: H. 419, II.: A. & G. 251.

314—*Cui mater sese tulit obvia*: "to meet him his mother crossed his way."—*cui*: H. 391 I.; H. 384, 1; A. & G. 228, b.—*obvia*, poetic for *obviam*: H. 443; A. & G. 191.—*media silva*: local abl.: H. 425.1; A. & G. 254.

315—*Os habitumque* : "the look and dress."

316—*Vel Harpalyce* : a condensed mode of saying, *vel (talis virginis) qualis Threissa Harpalyce (est quum) fatigat equos* : "or (of such a maiden) as the Thracian Harpalyce (is when) she out-tires the steeds." Others take *fatigat* : "presses sore." The Spartans were noted for their scanty dress ; the Thracians were famous hunters.

317—*Praevertitur Eurum* : "outstrips the East wind :" for the case : H. 386.3 ; A. & G. 170, a, 1. Some editors read *Hebrum* : but (1) it is no proof of swiftness to outstrip a river in speed ; (2) the river Hebrus is not a swift stream. So others propose to read *Eurum*.

318—*Umeris* : dat. or abl.—*de more*, scil., *venatricum* : "after the manner of huntresses."—*habilem—venatrix* : "the huntress had slung a light bow." The bow and sometimes the arrows were carried in the bow case (γωρυτός) and slung over the shoulder.

319—*Diffundere=ut diffunderent* : H. 533, II., 2 ; A. & G. 331, g.

320—*Genu* : H. 378 ; A. & G. 240, c.—*nodoque—fluentes* : "with her flowing folds collected in a knot :" H. 378 ; A. & G. 241.1, c.

321—*Monstrate* : "point out where she is."

322—*Quam* : when is *quis* used for *aliquis*? H. 455 1 ; A. & G. 105, d.

323—*Maculosae—lyncis* : cp. Eur. Alc. 579 : βαλιαί τε λύγκες.

324—*Aut—prementem* : "or with a shout closely following the track of the foaming boar," opposed to *errantem*, scil., *per silvas* : "sauntering (through the woods)."

325—*Sic Venus*, scil., *loquitur.*—*orsus*, sil., *est*, from *ordior*.

326—*Mihi* : H. 388.1 : A. & G. 232, a. The dat. of agent is often used after a perf. pass. and is the regular construction after the gerundive.

327—*Memorem* : subjunctive of doubt : H. 484, V. ; A. & G. 268.

328—*Hominem=humanum sonat*: a kind of cognate acc.: H. 371, II., N.; A. & G. 237, c.

329—*Phoebi soror*, i.e., *Diana.*—*sanguinis* : partitive genitive : H. 397 ; A. & G. 216.

330—*Sis* : H. 483 ; A. & G. 267.—*felix* : "propitious."—*leves*. distinguish in meaning *lĕves*, *lēves*.—*quaecumque*, scil., *es*.

331—*Tandem* : cp. δῆτα : "pray."

335 – *Venus*, scil., *loquitur* — *equidem* : "'tis true, I consider myself worthy of no such honour :" H. 421, N. 2 ; A. & G. 245, a. She refers to the honour of being addressed as a goddess or nymph.

337 – *Purpureo—cothurno* : the *purple buskin* was worn high and generally by hunters, horsemen, and actors.

338 – *Punica* : also *Poenica* : connected with *Phoenix* : cp. *munire moenia*. For the dropping of the *h*, see Papillon's Comparative Philology : p. 82.

339 – *Libyci*. The original Karthaginian settlers did not throw off the yoke of the Libyan tribes till about the age of Cambyses of Persia, i.e., 530 B.C.—*genus* : in apposition with the noun implied in *Libyci*.

340 – *Imperium—regit* : "holds the sway," not "rules over the domain."

341 – *Longa—injuria* : "tedious would be the tale of wrong :" H. 476, 5 ; A. & G. 311, c.

342 – *Ambages* : "details ;" lit. : "round about ways :" "ins and outs." —*sed—rerum* : "but I shall relate in order the main points of the story."—*sequar*=*persequar*. —*summa—fastigia*=*capita*. Conington renders :

"long,
And dark the story of her wrong ;
To thread each tangle time would fail,
So learn the summits of the tale."

343 – Scan this line ; also line 348. Is there any word varying in quantity in these two lines?—*ditissimus agri* : "richest in land ;" H. 399, 3 ; A. & G. 218, c. As the Karthaginians were not an agricultural, but a commercial people, some propose to read *auri* for *agri*. Vergil, however, is describing Sychaeus, as he would describe a Roman of his day whose chief wealth consisted in land.

344 – *Et—amore* : "and beloved with great affection by the hapless (wife):" for the case of *miserae* : H. 388, 1 ; A. & G. 232, a. : see note, v. 326.

345 – *Intactam* : "a maiden :" cp. ἄθικτος.—*Primisque—ominibus* : "and had united her in the first rites of wedlock."—*jungo* : as ζεύγνυμι is often applied to wedlock : cp. *conjunx*, σύζυξ.

346 – *Ominibus* : the consultation of the omens was regarded of great importance before the celebration of the marriage rites. Here *ominibus* is put for *marriage rites*. —*Tyri* : local genitive.

347 – *Scelere* : H. 424 ; A. & G. 253. —*ante alios—omnes*=*major quam alii omnes*.

348 – *Quos—furor* : "in the midst between them a feud came."

349—*Impius*: "unnatural," because violating all natural claims, referring to his disregard for his sister or for the place, as well as to his treachery.

350—*Securus amorum*: "regardless of his sister's love;" H. 599, 3; A. & G. 218. Distinguish in meaning and derivation *sēcūris*, *sĕcūris*.

352—*Malus*=*male*, by *enallage*: "wickedly."

355—*Sed ipsa*: the idea is: "but 'twas in vain that he deceived her, for, &c."—*ipsa*: "of its own accord;" cp. αὐτός=αὐτόματος.—*inhumati*: "unburied;" this may account for the unrest of the shade.

356—*Nudavit*: a *zeugma*: "he revealed the cruel altars and shewed his heart pierced with the sword."—*domus scelus*: "the crime done to the family." What kind of genitive?

357—*Celerare*=*ut celeret*: H. 535, IV.; A. & G. 331, g.—*patria*: H. 414, N., 1; A. & G. 243, a.

358—*Auxilium viae* in apposition to *thesauros*.

359—*Ignotum pondus*: "untold mass;" kept secret and apart from the rest of his wealth.

360—*Fugam—parabat*: "Dido began to prepare for flight and to collect companions." With *socios*, *parabat*=*comparabat*.

362—*Pelago*: abl. of space moved over: A. & G. 258, g.

365—*Devenere locos*, i.e, *devenere ad locos*: "they reached a spot."—*devenire*: cp. κατάγειν, to come from the high seas to land: opposed to *conscendere*, vs. 381: cp. ἀνάγειν.

367—Construe: *mercatique (sunt tantum) soli quantum*, &c.: "and they bought (as much) land as they were able to surround with an ox hide." The Phoenician name for a fort is *Bursa* (Hebrew, *Bosra*). It is probable that the confusion of the Phoenician *Bursa* with the Greek βύρσα "a hide," gave rise to the story, according to which the Phoenicians cut up the *hide* into thongs and so surrounded a considerable portion of ground. *possent*: virtual oblique narration implying the terms of agreement: H. 528, I.; A. & G. 341, c.

369—*Qui*, scil., *estis*.

370—*Quaerenti vocem*: "at her question he sighing and drawing his voice deep from his breast answered in these words:" with *ille*, scil., *respondit*. With *quaerenti*, scil., *illi*, i.e., *Dido*.

371—*Si—pergam*: "if going back, I were to tell thee the story in full from the very beginning." With *repetens* or *pergam*, scil., *famam*. For subjunctive: H. 509; A. & G. 307, b.

373—*Vacet*, scil., *tibi* : "you had time."—*annales* : properly the *annales libri* were "year books" recounting the events of each year, and were kept by the chief officers at Rome : hence, the story of events, generally.

374—*Ante—Olympo* : "ere (I had finished my tale), the evening star would lay the day to sleep, closing (the gate of) heaven."—*ante*—*ante finem annalium* : "behold the end of my tale."—*vesper* : cp. ἑσπέριος, i.e., ϝεσπερος : root *vas*, "to dwell," as the abode of the sun : cp. Eng.: *west*.—*Olympus*, a high mountain (now *Elimbo*) in Thessaly, the dwelling place of the gods according to Homer, afterwards often in the poets used as a conventional term for *heaven*

375—*Troia* join with *vectos* : H. 412, II.; A. & G. 258, a.—*per aures* : i. e., has been heard of by you.

376—*Diversa* : either (1) "various," or (2) "distant," i.e., far separated from each other.

377—*Forte sua* : "by its own chance :" i.e., by mere accident : *fors*, only here used as a substantive.

378—*Sum—notus* : this vainglorious method of announcing one's self was common among the ancients : cp. Od. 9, 19 : εἰμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισι Ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει.—*raptos ex hoste* : "rescued from the midst of the foe."

380—*Quaero—summo* : "I am seeking Italy and my race (descended) from Jove on high." With *genus*, scil., *ortum*. Dardanus, the founder of the Trojan line, son of Jupiter and Electra, originally came from Italy. Aeneas seeks Italy to re-establish his line in its ancient seat.

381—*Bis denis* : the distributive, rather than the cardinal, is used because *ten* are reckoned *each time* : H. 174, 2 ; A. & G. 95, c.—*conscendi* : "I climbed": the sea seems to rise as it recedes from the shore : or simply, "I embarked :" cp. note on vs. 365 : cp. Morris (Life and Death of Jason): "And swiftly Argo *climbed* each changing hill, And ran through rippling valleys of the sea :" cp. ἀνάγειν.

382—*Monstrante* : i.e., by a star Aeneas was led to Italy, Aen.: 2, 801.

383—*Ipse*, opposed to the ships.—*ignotus* : "unknown" to the inhabitants, far from friends, as he was well known by report : vs. 379.

384—The reference to the three continents gives dignity to the story.

385—*Plura querentem* : "beginning to complain further :" conative part. H. 467, 6 ; A. & G. 276, b.

387—*Haud invisus* : "not an object of hatred, I ween, to the powers above you breathe the vital air inasmuch as you have come to the Tyrian

city." Join *haud* with *invisus*. The meaning is, it is by heaven's will that you have reached here.

388—*Qui adveneris*: "seeing that you have come:" H. 517; A. & G. 320, e.—*urbem* i.e., *ad urbem*.

389—*Perge modo*: "only go on." Conjugate *pergo*. Distinguish in meaning *mŏdŏ*, *mŏdō*.

390—*Namque nuntio*: "for I announce to thee the return of thy comrades and the recovery of thy fleet." Make *reduces* predicative with *esse* understood. Distinguish in meaning *rĕdūces*, *rĕdūces*.

391—*Et—actam*: "and borne into a safe (place) by the shifting winds."

392—*Ni=nisi.—frustra*: "in vain," disappointed hope of the subject: *nequidquam*: "to no purpose," refers to the nullity in which the thing has ended.—*augurium*: (*avis*, a bird, root GAR—"to chatter:" hence γηρύειν, *garire*) properly an omen from the *notes* of birds, but often used for an omen from any source: *auspicium* (*avis*, a bird and *spec*—to see) omens from the flight, or from an inspection of the entrails of birds.—*vani*: "deceivers," i.e. impostors.

393—Venus here gives tidings of the missing ships from the omen of the swans, her favorite birds. There are twelve swans as there were twelve missing ships. Some of those swans already settle on the land (*terras capere*), others are on the point of settling on the land already occupied (*captos despectare*): so the ships either now occupy the haven (*portum tenet*) or are entering it (*subit*) with full sail.—*laetantes agmine*: "in jubilant order: literally," joyful in line."

394—*Aetheria—caelo*: "which the bird of Jove, swooping from the height of heaven, scattered in a clear sky."—*plaga*: H. 427, II.; A. & G. 243, c. Distinguish in meaning *plāga*, *plăga*.—*Jovis ales=aquila*.—*aperto caelo*: abl. place: cp. δι' ἐρήμου αἰθέρος.

396—*Aut—videntur*: "they seem in a long array either to be choosing the ground, or to be gazing downwards on the ground already (*jam*) chosen by them."

397—*Ut—dedere*: "even as these returning sport with whirring pinions and gird the sky with their circling flock, and give forth their song." The swans were first scattered by the bird of Jove (as the ships have been by the storm); they have now united, and with whizzing wings and song they descend to earth. It appears that these words should naturally come after *caelo*.—*alis*: distinguish *ala*, a wing; *penna*, the larger and harder feathers of the wing; *pluma*, the smaller and softer feathers of the body.—*cinxere—dedere*: the perfects express completed action.—*cantus*: the absence of fear, perfect security, is described.

399—*Tuorum* for *tua*, for the sake of variety.

400—*Subit ostia* : "are making an entrance :" H. 386.3 ; A. & G. 228, a. Note the verb agrees with the nearest nominative.

401—*Perge modo* : "only go on."

402—*Avertens* : "as she turned away :" H. 549.1 ; A. & G. 292.—*rosea—refulsit* : "she flashed forth with the beauty of her rosy neck," i.e., her rosy neck shone forth to view.

403—*Ambrosiae—comae* : cp. *ἀμβρόσιαι χαῖται*, Hom. Il., 1.529 : "immortal locks." In Homer *ambrosia* is commonly applied to the food of the gods, but it is also used for ointment and perfume.

404—*Vestis* : in vs. 320 she was dressed as a huntress. She now appears in the flowing robes characteristic of a goddess.

405—*Et—dea* : "and by her gait she revealed the true goddess."—*incessus* and *incedo* are often applied to the dignified gait of the gods : cp. vs. 46. Scan this line.

406—*Adgnovit* : distinguish in meaning : *adgnosco, cognosco, ignosco.*

407—*Toties* : exaggeration, as Venus had appeared only once to Aeneas before : B. 2, 589.—*tu quoque* : i.e., you as well as Juno.—*falsis imaginibus* : "by empty phantoms," i.e., by assuming disguises.

409—*Audire—voces* : "to hear and reply in real words," i.e., words without disguise.

410—*Talibus*, scil., *verbis* or *vocibus* : "in such words :" H. 441.1 ; A. & G. 189, b.—*incusat* : (*in, causa*), "he chides her."

411—*Aere* : *aer* (cp. *ἀήρ*), the misty air near the earth, "a cloud," distinguished from *aether* (cp. *αἰθήρ*), the bright air above the clouds.

412—*Circum—fudit*=*circumfudit* : by tmesis : for const. : H. 384 2 ; A. & G. 225 d. What other construction may be used ?

413—*Molirive moram* : "or to plan a delay."

415—*Paphum* : *Paphos*, in Cyprus, was a noted seat of the worship of Venus.—*sublimis* : "aloft in air."

416—*Templum* (*est*) *illi*—*centumque halant* : "and (where) a hundred altars smoke with Sabaean frankincense and breathe with the fragrance of garlands ever fresh." Cp. Paradise Lost, IV., 162 : "Sabaean odors from the spicy shore of Arabie the Blest." In Hom. Od., 8. 362, we learn that "laughter-loving Aphrodite" had *one* altar in Paphos.

418—*Corripuere viam* : "they hastened on their way." Here *via* and *semita* are not distinguished ; generally *via* is "a highway," *semita* (*se*, "aside," and *meare*, "to go") "a by-path."

419—*Qui—imminet*: "which hangs with its mighty mass over the city:" H. 453.5; A. & G. 200, d.

420—*Adversasque—arces*: "and looks down from above on the opposing towers." This may mean that the towers rise up to meet the mountain which gazes down upon them, or that they are over a valley and so *adversas*.

421—*Molem*: to Aeneas, the city is a heap, a mass, of buildings, for he gazes from a distance.—*magalia quondam*: "once a cluster of huts."—*magalia* is said to be a Phoenician word applied to "huts." In some places it means "the suburbs" of Karthage.

422—*Strepitumque*: "and the hum" of the thronged streets.—*strata viarum*: "the paved streets:" cp. *opaca viarum*: H. 397, N., 4; A. & G. 216, b.

423—*Instant—muros*: "the eager Tyrians are hot at work; some to trace the walls:" H. 533, I., 1; A. & G. 271: *instant*, scil., *operi*.—*pars* in app. to *Tyrii*.—*ducere muros*: cp. ἐλαύνειν τοῖχον.

424—*Moliri*: "to build," with the idea of the magnitude (*moles*) of the structure.

425—*Pars optare*: "some choose a site for their dwellings and mark it out with a furrow." The plough does not seem to have been used for single dwellings. The poet in *tectum* means the portion of the city selected for habitation, in opposition to that chosen for military purposes.

426—*Jura—senatum*: "they appoint laws and choose magistrates and a reverend senate." Vergil is here thinking of the custom prevalent among the Romans in the establishment of colonies. There is a *zeugma* in *legunt*: i.e., the construction is *jura constituunt magistratusque legunt*.

427—*Theatris*: others read *theatro*. There is an *anachronism* here. No theatre was built even at Athens till 500 B.C., and no permanent theatre was raised at Rome till B.C. 58; no one of stone till 55 B.C.

429—*Rupibus excidunt*: "quarry from the rock:" H. 414, N., 1; A. & G. 258, a.—Distinguish in meaning: *decōrā*, *dĕcŏră*, *decōră*.

430—*Qualis—labor*: the full construction is: (*talis est*) *labor* (*eorum*) *qualis exercet apes nova aestate sub sole per florea rura*: "(such) toil (is theirs) as engages the bees in early summer 'neath the sunshine throughout the flowery fields." The hive, awakened from its torpor by the warm sunshine of spring, displays unusual activity.

431—*Cum—fetus*: "when they lead out the full-grown young of their race."—Distinguish in meaning *ēdūco*, *ĕdŭco*.

432—Distinguish in derivation *liquentia*, *liquentia*.

433—*Stipant*: "pack:" cp. στείβω

434—*Venientum* = *venientium*: H. 158, 2; A. & G. 87, d.—*Agmine facto*: "in martial array."—*ignavum* (in, *gnarus* = *gnarus*, connected with *nosco*), "unskilful," i.e., "lazy."—*praesepibus*: give the different nominatives of this word.

436—*Fervet opus*: "hotly goes on the work:" with *ferveo*: cf. θέρω: Ger. dorren: Eng. *dry*.

438—*Suspicit*: "looks up to:" he has now reached the bottom of the hill.

439—*Dictu*: H. 547; A. & G. 303.

440—*Viris*: H. 385, 3; A. & G. 248, a, R.—*neque—ulli*: "nor is he visible to anyone:" H. 388, 3; A. & G. 232, b.

441—*Laetissimus umbrae*: "most luxuriant in foliage:" H. 399, III.; A. & G. 218, c.

442—*Quo—loco*: inverted attraction: H. 445, 8; A. & G. 200, b.—*primum signum*: "the first sign," i.e., of rest from their toils.

414—*Acris*: "spirited," a token of their bold and active disposition.—*nam sic*, scil., *monstrarat*: "for thus had she pointed out."

445—*Facilem victu*: may mean either (1) "rich in provision," or (2) "easy of maintenance." For the supine: H. 547; A. & G. 303. The horse points to warlike prowess and wealth, probably because the cavalry were supplied by the nobility, and formed an important part of the Karthaginian army. The *horse* was an emblem of Athens also.

445—*Sidonia* = *Phoenissa*: Sidon was the parent city of Tyre and, for many years, the chief city of Phoenicia.

447—*Donis—divae*: a *zeugma*, "rich with gifts and favored by the presence of the goddess." The two notions are, however, closely connected.

448—*Aerea—limina*: "of which the brazen threshold crowned the steps:" lit.: "rose on steps:" H. 425, N. 3; A. & G. 268, f.—*nexaeque—trabes*, scil., *gradibus surgebant*: "and its door posts plated with brass (crowned the steps)." *Trabes* are the door posts.—*nexae aere* = *aeratae*, plated with brass. Others read *nixae* (from *nitor*) and take *trabes* to mean the roof or the architrave and translate: "its roof was supported on brazen pillars," or "its architrave was supported on jambs of brass."

449—In reading this line, note the frequency of *r* and *s* to express the sound of the creaking doors.—*foribus—aenis*: "the hinge creaked

on doors of bronze."—*fores*: cp. *θύρα*: Eng. *door*. Cp. Milton's description of the grating noise of the opening of Hell's gates:—

> On a sudden, open fly
> With impetuous recoil, and jarring sound
> Th' infernal doors, and on their hinges grate
> Harsh thunder.

452—*Ausus*, scil., *est*: what verbs are semi-deponent?—*rebus*: dative: not for *in—adflictis—rebus*.

453—*Lustrat*: originally applied to the priest *purifying* the people every five years (*lustrum*), then used in the general meaning, "surveys;" H. 467. 4; A. & G. 276, e.

454—*Dum*, join with *miratur*: "while he was wondering."—*sit*: dependent question: H. 529; A. & G. 334.

454—*Artificumque—miratur*: "and was admiring the handicraft of the rival (*inter se*) workmen and their toilsome labors." What figure in *manus*? what in *operum laborem*?

456—*Ex ordine*: cp. *ἑξειῆς*: "in detail:" join this wtth *pugnas*. The question has been raised by Heyne, whether the poet meant to represent these battles as depicted in sculpture or in painting. The latter mode of representation would be more consistent with the custom of Vergil's own age. The poet ascribes here to the Phoenicians the practice of the Greeks and Romans of his own time.

457—*Jam*: "by this time."

459—*Saevum*: in refraining from the war and in killing Hector.

460—*Nostri—laboris*: "of our sorrows;" H. 399, 3; A. & G., 218, a.

461—*En Priamus*. The ransom of the body of Hector by Priam was a favorite subject among ancient artists (vs. 484).—*sunt—laudi*: "here, too, has worth its own reward:" H. 449, 2; A. & G. 196, c.

462—*Sunt—rerum*: "(here) there are tears for woes;" H. 396, III.; A. & G. 217.

463—*Feret—salutem*: "the fame of this will bring the sure deliverance." —*fama*, sil. *Trojae*.

464—*Inani*: because the persons represented are now lost. Painting was unknown at the time of the Trojan war.

466—*Namque—juventus*: "for he saw, how warring round the Trojan citadel here the Greeks fled, (how) the men of Troy pressed in their rear."—*uti—quo modo*: see for themood of *fugerent*: H. 529; A. & G. 334.—*Pergama circum*: *anastrophe*.—With *Pergama*: cp. etymologically *πύργος* "a citadel:" German *burg*, "a town;" *berg*, "a hill;" Eng. *-burgh -bury*: cf. Edin-*burgh*, Edmunds-*bury*.

467—*Hac*, scil., *parte* : "in this quarter."

468—*Curru instaret* : "pursued them with his car :" *curru* ; abl. of means: with *cristatus* : cf. Homeric κορυθαίολος, ἱππόκομος.

469—*Niveis velis* : "with canvas white as snow :" an *anachronism*, as the Homeric tents (κλισίαι) were planks thatched with grass. The story of Rhesus is told by Homer (Il. 10.474). Rhesus came from Thrace, as an allay of Priam with the oracular promise that should his steeds drink of the waters of the Xanthus, Troy would be impregnable. Rhesus pitched his tent near the shore, was slain by Diomede and Ulysses, his horses were captured, and thus the fate of Troy was foreshadowed.

470—*Primo somno* : either abl. (1) of time : "in their first sleep," i.e. in their deepest sleep, or (2) of instrument after *prodita* : "betrayed to him by their first sleep."

472—*Ardentesque—equos* : "and he turned aside his fiery steeds." One MS. reads *albentes*, a reading sanctioned by Hom. Il. 10.437, in in which the steeds of Rhesus are said to be : λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι : so Virgil 12.84.—*castra*, scil., *Graeca*.

473—*Gustassent—bibissent* : the subjunctive in virtual oblique narration, and indicating the purpose of Diomede : H. 520, ii.; A. & G. 327.

474—*Troilus* : the death of Troilus is mentioned (Il. 24.25) as occurring before the time of the action of the Iliad. Vergil may have derived the story from other sources.

475—*Achilli* : decline this word.

476—*Curruque—inani* : "and lying on his back clung to the empty car." *curru* may be either *abl.* or *dat.* = *currui* : H. 385.4, 4 ; A. & G. 227, c.

477—*Huic—terram* : "both his neck and locks are trailed along the ground."—*huic* : H. 384.4, N., 2 ; A. & G. 235, a.

478—*Hasta* : the spear of Troilus.

479—*Non aequae*=*iniquae* : "unjust," i.e. unpropitious.—*Palladis* : from (1) πάλλειν, to brandish, i.e. the "brandisher" of the spear ; or (2) πάλλαξ, "a maiden."

480—*Crinibus passis* : "with dishevelled locks."—*passis* : from *pando*.—*peplum* : (πέπλος), the sacred shawl embroidered with figures representing mythological subjects was carried as an offering to Athene (Minerva) by the Athenian matrons in the public procession at the Panathenaea. Homer also represents a similar custom prevailing in Troy (Il. 6.90).

481—*Suppliciter*: "in suppliant guise."—*tunsae pectora*: "beating their breasts:" H. 378; A. & G. 111., N.: for the tense: H. 550, N., 1; A. & G. 290, b. Beating the breasts and tearing the hair were signs of grief.

482—*Aversa*: "averting her face:"

483—*Raptaverat*: Homer says that Hector was thrice chased round the walls and dragged to the tomb of Patroclus. Vergil here follows probably some Cyclic poet or Tragedian.

485—*Exanimum*: "lifeless." What adjectives are heteroclitic? Some take *exanimum*=*ita exanimatum*: "thus made lifeless," as Vergil seems to have represented Hector as being dragged while still alive at the car of Achilles: cp. Aen. 2.273: Soph. Ajax 1030: Cic Tusc. 1.44

485—*Ingentem*: emphatic: "then truly deep was the groan he utters from the depths of his breast."—*dat*: historical present.

486—*Currus* i e. of Achilles. It may, however, mean the car of Hector, or of Priam.

487—*Inermes*: "unarmed," i.e. suppliant.

488—*Principibus*: abl.: H. 419, III., 1.1); A. & G. 248, a, R.

489—*Eoas acies*: the Indian Aethiopians. The legends of Memnon and of the Amazons appear in post-Homeric poems, in Ἰλιὰς μικρά, Αἰθιοπίς, and other Cyclic poems.

490—*Lunatis peltis*: "armed with moon-shaped shields:" abl. characteristic: H. 419, II.; A. & G. 251.

491—*Mediisque—ardet*: "and with courage she glows in the midst of thousands."

492—*Aurea—mammae*: "having a golden girdle buckled on 'neath her exposed breast:" for case of *mammae*: H. 386; A. & G. 228.

493—*Bellatrix—virgo*: note contrasted position: "a female warrior and she dares to fight with men, a maid though she be:" cp. Homer's Ἀμάζονας ἀντιανείρας.

494—*Haec videntur*: "while these wondrous sights were seen by the Trojan Aeneas:" *Aeneae*: Greek dat.=*ab Aenea*: or "while these things seemed wondrous to the Trojan Aeneas."

495—*Obtutuque—uno*: "and remained fixed in one (long) gaze:" for construction of *dum*: H. 519, I.; A. & G. 276, e.

496—*Forma*: abl. of respect: H. 424, IV. 1; A. & G. 253.

497—*Incedit*: expresses the dignity of her walk: cp. vs. 46.—*magna caterva*: "a great crowd of youths thronging about her:" cp. *stipator*, "an attendant."

498—*Qualis—choros*: a condensed construction for (*talis erat Dido*) *qualis* (*est*) *Diana* (*quum*) *exercet choros in Eurotae ripis aut per juga Cynthi.*—*Diāna* here; elsewhere *Diāna*.—*exercet choros*: "leads the dance."

499—*Quam*: governed by *secutae*.

500—*Oreades*: from *Oreas*, "a mountain (ὄρος, "a mountain") nymph."—*illa—humero*: cf. ἰοχέαιρα, as an Homeric epithet of Diana.

501—*Gradiensque—omnes*: "and as she steps along she o'ertops all the (other) goddesses:" for acc. *deas*: H. 372: A. & G. 237. a.

502—*Pertemptant*: "pervade." Latona takes delight in the glory of her daughter, Diana.

503—*Ferebat*: "joyously she advanced."

504—*Instans—futuris*: "intent on her work and on the (glory of her) realms yet to be:" for dat.: H. 386; A. & G. 228.

505—*Foribus—testudine*: local ablatives. Temples, at least among the Greeks, had generally three distinct parts: (1) the outer court (*vestibulum*, πρόναος); (2) the inner court (*cella*, ναός); (3) the treasury (*thesaurus*, θησαυρός). By *foribus* is meant the *doorway* of the *cella*, or inner court, which here was a vaulted roof (*testudo*) resembling a *tortoise shell.*

506—*Armis=ab armatis viris.*—*solioque—resedit*: "and supported from beneath by a lofty throne, she took her seat."—*solium* (rt. SED, to sit), a high chair of state.—*alte=alto*, limiting *solio*, rather than *resedit*.

507—*Jura—legesque*: cf. δίκην, νόμους τίθεσθαι: *jura dare* was said of a judge; *leges dare* was said of a lawgiver. Distinguish *jus*, what is just and right in itself or what from any cause is binding (*jungo*) upon us and *lex*, the written (*lego*) statute or order.

508—*Operumque—trahebat*: "she adjusted into equal shares the toil of the work or divided it by lot."—*partibus*: abl. of instrument or manner.—*sorte trahebat*: either for *sortem unius cujusque trahebat*, or *nomina uniuscujusque sorte trahebat*.

509—*Concursu—magno*: either (1) abl. of accompaniment=*cum concursu magno*, or (2) abl. of place=*in concursu magno*.

510—Addison in Spectator, 273, points out the fact that Vergil is defective in characterization. Gyas, Mnestheus, Sergestus, and Cloan-

thus are all of them men of the same stamp and character: *fortemque Gyan, fortemque Cloanthum.*

512—*Penitus*: "far away."—*avexerat*: other readings are *advexerat*, *averterat*. For acc. *oras*: H. 372; A. & G. 237, d.

513—*Perculsus*: "was struck dumb." Others read *percussus*.

514—*Avidi—ardebant=avide—ardebant*: "they eagerly long," by *enallage*.

516—*Dissimulant*, scil., *laetitiam metumque*: "they repress their joy and fear:" some supply *sese adesse*: "hide their presence." Distinguish *dissimulo*, to conceal an emotion which does exist; *simulo*, to exhibit an emotion which does not exist.—*et—amicti*: "and shrouded in a hollow cloud they see from a distance."—*amicti*: lit., "wrapped around" (*amb—jacio*).

517—*Quae—viris*, scil., *sit*: dependent question: H. 529; A. & G. 334.

518—*Navibus=ex navibus.*

519—*Orantes veniam*: "to pray for the grace (of the queen):" the pres. part here=*oraturi*: expressing a purpose: H. 549.3, A. & G. 292.

520—*Coram—fandi*: "of speaking openly to you," with the queen.

521—*Maximus*, scil., *aetate et dignitate*. The calmness of the aged Ilioneus well befits his age.

522—*Novam—urbem*: the word *Karthago* means "new town," probably being contrasted with the parent city of Tyre.

523—*Justitiaque—superbas*: "and with the restraint of justice to curb the haughty tribes." *justitia*, from rt. YUG=JUG: "that which binds states or communities together or that which restrains:" cp. *jungo, jus, relligio.*—*gentes*: the African peoples.

524—*Ventis—vecti*: "by the winds borne over all the seas."—*maria*: acc. of the space moved over: H. 371, II.; A. & G. 257.

525—*Infandos*=ἄρρητος: "unspeakable," i.e., horrible.

526—*Propius*: either (1) "more closely," or (2) "more propitiously"=*praesentius*.

527—*Populare=ad populandum*: a *Graecism*. The infin. often expresses a purpose in Greek: so also in case of *vertere*.

529—*Animo*: either (1) dat., after *est* omitted, or (2) local abl.=*in animo*.

530—*Hesperiam* : cp. *Ϝεσπερία*. The term *Hesperia*, meaning the "western land," was applied to Italy by the Greeks, and to Spain by the Italians. Spain was called also *ultima Hesperia*. Ἕσπερος, i.e. *Ϝεσπερος* : from root WAS or VAS, "to dwell;" *vesper*, *Ϝαστυ* ; Eng. *west* ; probably the *abode* of the sun at night.

532—*Oenotri* : probably *Oenotria*, the poetic name for Italia, meant *vine-land* (*οἶνος*). Vergil makes Italus king of the Oenotri, while Thucydides makes him king of the Siculi. The Latin Varro (R. R. 2.12) derives *Italia* from *ἰταλος*, *vitulus*, "an ox"—as being rich in oxen. The probabilities are that *Itali*, *Vituli* and *Siculi* are varieties of the same word.

534—*Hic—fuit* : "this (i.e., to this land) was our course." The simpler reading *huc* is given by some editors. This is the first of the fifty-eight lines left unfinished by Virgil. According to accounts Augustus gave instructions to Varius and Tucca, the literary testators of the poet, to publish the Aeneid with the lines unfinished.

535—*Cum—Orion* : "when suddenly arising o'er the billows the stormy Orion."—*fluctu* may be either a dat. or an abl.—*Ŏrīon* in Latin : Ὠρίων in Greek. Orion rises about midsummer and sets early in November.

536—*Tulit*, scil., *nos*.—*penitusque—dispulit* : "and afar by wanton winds and whelming brine o'er waves and trackless reefs scattered us." The sibilants well express the whizzing of the wind.

537—*Superante salo* : either (1) "the briny deep overpowering us," or (2) "the briny deep roaring high."

538—*Huc—oris* : "only a scanty remnant of us have drifted hither to your shores.—*pauci* has a negative meaning.—*oris* : H. 380.4 ; A. & G. 225, b.

539—*Barbara* : hospitality was regarded as a sacred duty among the ancients, and rudeness to strangers was a mark of barbarity punishable by the vengeance of heaven.

540—*Hospitio—arenae* : "we are debarred the shelter even of the strand," i.e. we are not allowed even to land, a right which is given to shipwrecked men.

541—*Prima terra* : "on the brink of the shore :" local abl. H. 425 II. ; A. & G. 254.

543—*At nefandi* : "yet expect that gods are mindful of right and wrong." *Fandi—nefandi* are used as genitives of the indeclinable *fas—nefas*. *Sperate* = *exspectate* in prose.

544—*Erat* : Ilioneus supposed Aeneas dead.—*quo—alter* : "in justice second to none."

545—*Pietate—bello—armis* : ablatives of respect ; H. 424 ; A. & G. 253.

546—*Si—aetheria* : i.e. if he is still alive. What verbs govern the abl.?

547—*Occubat* : "lies low."—*umbris* : local abl.: H. 425, II., 1 ; A. & G. 254.

548—*Non metus,* scil., *est nobis.—officio—paeniteat* : "nor are you likely to regret that you were the first to vie in an act of kindness." *paeniteat* has nearly the force of a future.

551—*Quassatam—classem* : scil., *nobis* : "may we be allowed to land our fleet shattered by the winds." With *subducere naves* : cp. ἀνέλκειν τὰς ναῦς, opposed to *deducere naves* = καθέλκειν τὰς ναῦς.

552—*Et- remos* : "and to shape forest trees into beams and strip them for oars."—*silvis* : local abl.—*stringere* : to strip them of leaves and twigs.

553—*Italiam—tendere,* i.e. *ad Italiam—iter tendere* : "to pursue our way to Italy."

554—*Ut,* depends on *liceat* (*nobis*) *deducere classem.*

555—*Sin* : opposed to *si,* vs. 553, "but if."—*Teucrum* : for the form of genitive plural : H. 52.3 ; A. & G. 40, e.

556—*Jam* : "any longer."

557—*Freta* : distinguish in meaning : *frēta, frĕta.—Sĭcănĭae* : elsewhere, *Sĭcānĭae.—sedesque paratas* : "and abodes already built," i.e. the cities built by Acestes who was in Sicily as opposed to those they expected to build for themselves.

559—*Talibus,* scil., *verbis dixit.—ore fremebant* : "murmured their applause :" cp. ἐπευφήμησαν : literally "murmured applause with (one) mouth."

561—*Vultum* . acc. of specification : H. 378 ; A. & G. 240, c.

562—*Solvite corde metum* = *solvite corda metu* : "free your hearts from fear."—*secludite* : "dismiss."

563—*Regni novitas* = *regnum novum* : "my youthful realm."—*talia moliri* : "to take such a course," i.e. to prevent the Trojans from landing.

565—*Aeneadum* : H. 40.3 ; A. & G. 36, d : a complimentary reference to their chief.

566—*Virtutes* ; "their manly deeds."

567—*Obtunsa* ; "dulled," by their own calamities.

568—*Non tam—urbe*: the meaning seems to be that we are not so far removed from the pale of civilization as to be ignorant of the manly deeds of the heroes in the Trojan war.

569—*Saturnia arva*: Italy was often called *Saturnia*, scil., *terra*, "the land of Saturnus," the sower (from *satus*, *sero*).

570—*Erycis fines*: "the realm of Eryx." *Eryx* a mountain (now, *St. Guiliano*) of western Sicily, noted for a temple of Venus. Here dwelt Acestes.

571—*Auxilio tutos*, scil., *viros*: "(men) guarded by an escort."

572—*Voltis—regnis?* Some remove the interrogation mark, and place a comma. The sense would then require *si* before *voltis*.

573—*Urbem—est*; inverted attraction—*urbs, quam statuo, vestra est*: H. 445.9; A. & G. 200, b.—*subducite*: "draw up on shore;" cp. ἀνάγειν ναῦς opposed to *deducere naves*, to launch ships: cp. καθέλκειν ναῦς.

574—*Agetur*; either (1)=*dirigetur*, "shall be governed," or (2) "shall be regarded"=*ducetur*," or (3) "shall be dealt with."

575—*Utinam—afforet*: what is the force in the tense here? H. 483, 1; A. & G. 267.

576—*Equidem*: "truly."—*certos*, scil., *viros*: "tried men," or "trusty men," or=*certos*, "picked men."

577—*Lustrare*: "to scour;" see note vs. 283.

578—*Si—errat*: "to see whether he wanders about;" H. 529, II., 1; A. & G. 334, f. The subj. would be the more common construction in prose: H. 529, II. 1; A. & G. 334, b.

579—*Animum arrecti*: "roused in spirit:" H. 378; A. & G. 240, c.—*Jamdudum—ardebant*: H. 469.2; A. & G. 277, b.

582—*Sententia*: "purpose."

584—*Unus*: i. e., Orontes, vs. 113.

586—*Circumfusa*: "enclosing."

587—*Scindit—apertum*: "parts and melts into the open sky." With *purgat*, scil., *se* from the *scindit se*.

588—*Restitit*; "stood forth."

589—*Os umerosque*: acc. of specification: H. 378; A. & G. 240, c.—*namque—honores*: "for his mother herself had given her son graceful

flowing locks and the ruddy glow of youth and inspired his eyes with a joyous lustre." There is a *zeugma* in *adflarat.—caesaries*, long flowing hair (from *caedo*, as κουρά from κείρω).—*purpureum* : does not necessarily mean merely "purple," but embraces all colors from scarlet to dark violet inclusive : so also πορφύρεος.

592—*Quale—decus* := (*tale*) *decus* (*est*) *quale* . . . *ebori* : "such is his beauty as the craftsmen give to ivory:" H. 445.9; A. & G. 200, b.

593—*Parius lapis*, i.e., marble.

594—*Cunctis*, join with *improvisus* : "unexpectedly to all."

595—*Coram* : "before you." The sudden announcement of Aeneas is paralleled by the declaration of Ulysses : Od. 24, 321 : κεῖνος μέντοι ὅδ' αὐτὸς ἐγὼ, πάτερ, ὃν σὺ μεταλλᾷς.

597—*Miserata* ; distinguish *miseror*, to express pity in words : cp. οἰκτείρειν, and *misereor*, to feel pity in the heart : cp. ἐλεεῖν.

598—*Quae—orbem* : "thou who dost welcome us as partners in your city, in your home, a remnant escaped from the Greeks, now worn out by all our troubles by land and sea, in need of all things : 'tis not in our power to pay you worthy thanks, O Dido, nor can all the race of Troy scattered everywhere throughout the world."—*Danaum* : see vs. 30.—*urbe—domo* : local ablatives.—With *socias*, scil., *tecum* or *tibi*.—*grates—opis* : decline.

603—*Si—numina* : "if any deities regard the benevolent." When is *quis* used for *aliquis?* H. 455.1 : A. & G. 105, d.—*si quid—est* : "if justice in any place avails aught."—Distinguish in meaning *usquam* and *unquam*. Another reading is *justitiae*.

605—*Laeta* : "blessed."

607—*Dum—current* : distinguish *dum* with the indicative and with subjunctive : H. 467.4, 513.1 : A. & G. 276, e : Note v. 314—*dum convexa* : "while the shadows shall course along the slopes of the mountains."—*montibus* : dat. of reference : H. 384.4, 1 and 3 ; A. & G. 235.

608—*Dum—pascet* : according to the ancient philosophers (cp. Lucr. 1. 231) the perpetual fire of the stars was maintained by the aether refined from exhalations of the earth.

610—*Quae—cumque*=*quaecumque*, tmesis : H. 636, v. 3 ; A. & G. page 298.

611—In scanning this line, notice that *e* in *Ilionea* is long : H. 577.5 ; A. & G. 347.5.

612—*Post=postea.—alios*, scil., *dextra petit*: "he grasps the right hand of others."

613—*Primo*: adverbial.

614—*Casu—tanto*: "at so great misfortune;" distinguish *casus*, a natural agent not the consequence of human calculation or known causes: *fors*, a kind of mythological being sporting with and thwarting human affairs.

615—*Vis*: not "power," but "violence:" cp. βία.—*immanibus—oris*: "savage shores:" H. 385.4.1; A. & G. 225, b.

617—Vergil here refers to the wild African tribes. Scan this line. Note that when final the vowel *o* is often left unelided (*hiatus*), it is in the case of proper names: cp. vs. 16: so also Aen. III. 14; III. 667, *et saepe*. What kind of a line is this? H. 608, II.; A. & G. 359, e.—*ille*=Greek ἐκεῖνος, "that celebrated:" cp. vs. 379, 565.

618—*Alma*: "fostering."

619—*Sidona*: H. 380, II.; A. & G. 258, b. Teucer, after the Trojan war, was expelled from Salamis by his father Telamon, and sought a home at Cyprus, where he built a second Salamis. He is here represented as stopping at Sidon to make terms with Belus, who was at that time master of Cyprus.—*venire*: H. 537, I.; A. & G. 288, b. Here *venire* is used for *venisse*.

623—*dicione*: "under his sway:" i.e. *sub dicione* or *in dicione*.

623—*Jam*: "even."—*casus*: "downfall."

624—*Pelasgi*: "the Greek," according to Gladstone, the *Pelasgi* were a pre-Hellenic race, and formed the base of the Greek army in the Trojan war.

625—*Ipse* hostis: "he, though an enemy."—*ferebat*: "used to extol."

626—*Se volebat*: "would have it that he was sprung:" distinguish *volebat* and *vellet* in meaning.

627—*Tectis*: H. 385.4.1); A. & G. 225, b.

628—*Per multos labores* join with *jactatam*.—*similis*: scil., *tuae fortunae*.

629—*Demum*: "at length," not till now: *denique*, opposed to *primum*, "finally," "in short;" *tandem*: "at last," after many efforts or disappointments: *postremo*; "last," in order of time.

632—*Divum honorem*: "she proclaims in the temples of the gods a sacrifice."—*indicit*, a technical word for ordering a religious observance: Caes. B. G. 7.90: *supplicatio indicitur*.

633—*Nec minus interea* : often used in transitions : *nec minus*, adds little to the force of *interea*.—*sociis=ad socios* : a Greek dative.

634—*Magnorum—suum=magnos horrentibus centum tergis sues* : by synecdoche.

635—*Munera—dei* : "the gifts and cheer of the god," i.e. Bacchus.

637—*At* : see note vs. 116.

638—*Splendida*, proleptically used=(*sic*) *instruitur* (*ut*) *splendida* (*sit*). *The atrium* in a Roman house occupied the centre and was generally used for a dining-room. The use of the present tense gives animation to the description.

639—*Arte—superbo* : "skilfully wrought were the coverlets and of bright purple.—*ostro* : properly the blood of the sea snail, which supplied the ancients with their rich, purple dyes.

640—*Caelata* : "embossed :" i.e. on the goblets, vases, &c., were carved the deeds of their fathers.

641—*Series—gentis* : "a very long, unbroken chain of feats continued by so many heroes from the early origin of the race :" a reference to the deeds of the Tyrians. Vergil had here in view the Roman customs prevalent in his own time.

643—*Neque enim—mentem* : "for neither did his love as a father suffer his mind to rest."

644—*rapidum* : "in haste," join with *praemittit*, although grammatically connected with *Achatem*.

645—*Ferat=referat* : subjunctive of oblique narration : corresponding to *fer* in direct narrative.

646—*Stat* : "centres."

648—*Ferre jubet*, scil., *Achatem.*—*pallam*, properly a long, seamless garment worn by women over the *tunica*, corresponding to our gown or dress.—*signis—rigentem=signis aureis rigentem* : "stiff with figures of gold :" a *hendiadys*.

649—*Circumtextum—acantho* : "and a veil fringed with a border of yellow acanthus."—*velamen* : veils were considered a very important portion of a Roman lady's dress, and were of costly material and exquisite workmanship.—*Acantho* : abl. of description : the *acathus* (rt. AK, "sharp"), a thorny shrub, now called *bear's foot*.

650—*Mycenis* : abl.: H 4.12, II.; A. & G. 258, a. Helen is mentioned in 2,577 as coming from *Mycenae*, whereas she really came from

Sparta, the royal city of Menelaus. Vergil confounds the city of Agamemnon with that of Menelaus.

651—*Pergama* : the citadel of Troy is called *Pergamus* (πέργαμος ἡ), and *Pergama* (πέργαμα τά), connected etymologically with πύργος, a tower : German *burg*, a town ; *berg*, a hill ; Eng. *burg*, *bury* : as Edin-*burg* ; Edmunds-*bury*.—*Inconcessos Hymenaeos* : "unlawful wedlock :" scan this line : H. 608, v.; A. & G. 359, f.

653—*Sceptrum* : i.e. *jubet Achatem ut ferat sceptrum*. Ilione was married to Polymnestor, the treacherous king of Thrace.

654—*Maxima*, scil., *natu* : give the other degrees of comparison.—*Collo monile* : "necklace :" for the dative : H. 384, II., 1.3); A. & G. 235.

655—*Duplicem—coronam* : probably a crown formed by a circlet of two rings, one of gems and one of gold. Others say of one ring, and translate, "a crown of blended gems and gold."

656—*Haec celerans*—*ut haec celeriter exsequatur* : "to execute promptly these orders :" H. 549.3 ; A. & G. 290. a.

657—*At* : see vs. 116.—*faciem—ora* : H. 378 ; A. & G. 240, c.—*facies* (from *facio*, the natural *make* of the face, i e., the countenance as expressing emotion by the mouth or by the eyes.

659—*Donisque—ignem* : "and by gifts influence the queen to frenzy, and insinuate love's fire into her heart."—*furentem* : proleptic use of the adjective : vs. 70.

660—*Ossibus* : H. 386 ; A. & G. 228.—*ossibus*, often used for the seat of feeling.

661—*Quippe* : see note, vs. 39.—*ambiguam domum* : "the treacherous house :" literally, "going round about" (*amb.*, *ago*).—*bilingues* : "double tongued," saying one thing and thinking another, referring to the proverbial treachery of the Karthaginians.

662—*Urit*, scil., *eam cura* : "harasses her with anxiety."—*sub noctem* : "at the approach of night :" cp. ὑπὸ νύκτα.—*recursat* : "oft returns."

664—*Meae—solus* : i.e. (*qui es*) *solus meae vires, mea magna potentia* : H. 369 2 ; A. & G. 241, a.

665—*Patris—temnis* : "who dost despise the sovereign father's bolts that struck Typhoeus." The giant Typhoeus was slain by the lightning of Juppiter. The poet here represents the undying power of love.

666—*Numina* : "divine aid."

667 *Frater*: Cupid and Aeneas were sons of Venus.—*Ut quo modo*: "in what way": introducing an indirect question.—*nota* = *notum est* by a *Graecism*.

668—Scan this line: H. 608, V; A. & G. 359, f.

670—*Tenet*, scil., *eum*: "detains him"

671—*Vereor—hospitia*: "I am anxious how Juno's welcome may end:" dependent question: H. 529; A. & G. 334.

672—*Haud—rerum*, scil., *Juno*, from *Junonia*: "Juno shall not be inactive at such a crisis," literally "at such a turning point of affairs:" H. 429; A. & G. 259, a.

673—*Quocirca—meditor*: "wherefore I purpose to anticipate her by craft and to surround her with (such a) flame (of love)." The Romans borrowed many of their metaphors from military affairs

674—*Ne—mutet*: "that she may not be changed by any influence," i.e., any power but mine, or "by the influence (of Juno) in any way."—*se mutet* = *mutetur*: see note, vs. 158.

676—*Qua*, scil., *ratione*.—*accipe*: "hear:" cp. *da*, "tell."

677—*Accitu*: "at the summons:" H. 416; A. & G. 253.

679—*Pelago—restantia*: "remaining from:" H. 414, IV. 1; A. & G. 343, a.

680—*Sopitum—somno*: "slumbering sound in sleep:" such pleonasms are common. Note the alliteration. Decline *Cythera*.

681—*Sacrata—sede*: "in a consecrated spot:" either grove or temple.

682—*Mediusve occurrere*: "or to interpose to prevent it." Here *medius* = *obviam*.

683—*Tu—dolo*: "do you counterfeit his looks for one night, no more:" for case of *noctem*: H. 379; A. & G. 250.—*amplius*: H. 417, IV. 2; A. & G. 247, c.

685—*Laetissima*: "at the height of her joy."

686—*Laticemque Lyaeum*: "the cups of Bacchus."—*latex*, poetic word.—*Lyaeum*: cp. Λυαῖος: cp *Liber*: "the one who frees (λυ-) men from cares."

688—*Fallasque veneno*, scil., *eam*: "and may beguile her with (love's) poison.

689—Distinguish in meaning *pārĕt*, *păret*.

690—*Exuit*: "he doffs."—*et—Iuli*: "and gladly he walks with the step of Iulus:" for *incessu*: see note on *incedo*: vs. 46.

691—*At*: cp. vs. 116.—*Ascanio—irrigat*: "sheds like dew calm sleep o'er the limbs of Ascanius."—*Ascanio*: dative of reference: H. 384.4; A. & G. 235, a.—*Irrigat* may refer to the dews of night, or more probably to perspiration: cp. Shaks. J. C. II., 1: "enjoy the honey-heavy dew of slumber."

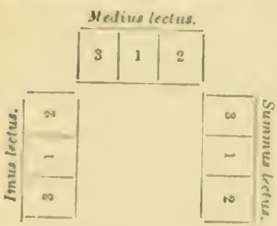
692—*Fotum—gremio*: "her fondling in her lap."

693—*Ubi—umbra*: "where the soft majoram, breathing forth fragrance with its blossoms and sweet shade envelopes him." With *adspirans*, scil., *odorem*.

696—*Duce—Achate*: "glad in having Achates as a guide:" H. 431; A. & G. 255, a.

697—*Cum—locavit*: "by the time he arrives, the queen had already beneath the rich curtains taken her place on a golden couch, and had stationed herself in the centre."—The historic present tense for *cum venerat*.—If *venerat* were read, then we should have had *composuerat*.—*aulaeis* may mean (1) "in a curtain," or (2) "'neath a curtain (=*sub aulaeis*), or (3) "with a curtain,' i.e., contributing to the ease of her position.

698—*Aurea*: in scansion (synizesis).—*mediam*: she, as hostess, would occupy the *locus medius* of the *lectus medius*. Vergil is evidently describing here the customs of the Romans of his own day. At a Roman feast there were usually three couches. The room in which the feast was held was called *triclinium* (τρεῖς κλῖναι). The couches were arranged as in the annexed figure, and were called by the names *summus lectus*, *medius lectus*, *imus lectus*. There were usually three guests on each, according to the custom that there should never be fewer than the number of the Graces, or more than that of the Muses. The places of each were styled (1) *locus medius*, (2) *locus summus*, (3) *locus imus*. The host occupied (1) in *medius lectus*.



700—*Discumbitur*: "they recline in their several (*dis-*) places:" H. 465.1; A. & G. 146, c.

701—*Cereremque—expediunt*: "and serve out promptly the bread from baskets." For the case of *canistris*: H. 414, IV. 1; A. & G. 258, a. For *Cererem*: see note, vs. 117.

702—*Tonsisque—villis*: "and napkins with shorn nap:" *villis*: abl. quality.

703—*Quibus—Penates*: "whose care it was to furnish in turn the lasting store, and to worship the Penates."—*ordine*—in turn, referring to the division of the labour. *penum*, and *Penates* are connected etymologically root PA or PAT: cp. *πένομαι*, *πένης*, *πενία*, *πόνος*.—*adolere Penates* may mean no more than to keep up the fire for cooking. With *adolere*: cp. "magnify" in our ecclesiastical writings.

706—*Qui—onerent*: subjunctive of purpose.

707—*Nec non et*: the negatives cancel each other, giving an affirmative sense: "moreover, too."—*liminia*=*atria*: synecdoche.

708—*Toris—pictis*=*ad coenam convenire jussi.*

708—*Flagrantesque—verba*; "the glowing looks of the god and his feigned words." The poet here transfers the looks and words of lovers to those of the god of love.

712—*Infelix* join with *Phoenissa.*—*pesti—futurae*: "doomed to her coming ruin."

713—*Expleri mentem*: "to satisfy her soul;" for case of *mentem*: H. 378: A. & G. 240 c.

715—*Ille—pependit*: "when he hung on the embrace and neck of Aeneas:" abl. separation: H. 578, IV., 1; A. & G. 324. Distinguish in meaning *pendēre*: *pendĕre*.

715—*Et—amorem*: "and gratified to the full the affection of his pretended father."

717—*Haec—haeret*: "she hangs on him with her eyes, she (hangs on him) with her whole soul:" cp. Tennyson's Locksley Hall: "and her eyes on all my motives with a mute observance hung."

719—*Insidat—deus*: "how dread a god is lying in wait for her:" i.e. is plotting against her: with *insidere* cp. *insidiae.*

720—*Paulatim*: "little by little."—*Acidaliae*: referring to the Acidalian spring, near Orchomenos, in Boeotia, the haunt of the Graces.

721—*Et—corda*: "and he tries with a living affection to pre-occupy a soul long since dead to love, and a heart long unaccustomed (to love)."—*praevertere*: explained by some=*praeoccupare*. Others like it to mean, "to surprise."—*resides*: decline.—*desueta*, scil., *amori.*

723—*Postquam—epulis*: scil., *est* or *fuit*. Decline *epulis*. What words in Latin are heterogeneous?—*remotae*, scil., *sunt*. The tables

were literally brought in before the feast began and were removed after it was over: hence such phrases as *mensam apponere*, or *opponere*, and *mensam auferre* or *removere*.

724—*Crateras—statuunt*: "they place the large mixers;" cp. Hom. Il. VI., 526: *κρητῆρα στήσασθαι*.—*vina coronant*: "they crown the wine," may mean (1) as in Homer's *κρητῆρας ἐπεστέψαντο ποτοῖο*: "they fill to the brim the mixers with wine," or (2) "they deck the bowls of wine" with ivy or myrtle wreaths, as was certainly done in later times.

725—*Fit—tectis*: "a hum arises throughout the halls."—*tectis* = *in tectis*: H. 425.2, IV., 3; A. & G. 254, a.—*vocemque—atria*: "and through the long halls they cause their words to re-echo."—*atria*: the *atrium* was the principal room in a Roman house. It was used as the reception room, and also as the place where the images of ancestors were placed: derived from *ater*, "black," i.e. blackened by the smoke of the hearth (*focus*): cp. *μέλαθρον*, from *μέλας*.

726—*Lychni*: cp. *λύχνος*.—Night came on before they had finished their meal.—*laquearibus*: the small interstices (*lacus*) formed by the fret-work of the cross beams of the ceiling were decorated with guilding. Scan this line: H. 608, III.; A. & G. 347, c.

727—*Funalia*: a torch made of stout cords (*funes*) and covered with wax.

728—*Hic*: "hereupon."

729—*Mero*: distinguish in meaning *merum*, "pure, unmixed wine;" *vinum*, simply, "wine:" *temetum*, "a heady wine."

730—*A Belo*, scil., *orti*: "sprung from Belus," or *ex tempore Beli*: "from the time of Belus."—*soliti*, scil., *sunt vino implere*. It was customary to pour out a small quantity of wine with the usual prayer to the gods as the preliminaries of a feast.

731—*Hospitibus—jura*: "define the rights of strangers;" or "protect the rights of strangers." *Ζεὺς ξένιος* (*Juppiter hospitalis*) was worshipped as the guardian gods of guests among the Greeks and Romans.

733—*Velis*: "may it be thy will:" distinguish in meaning *velis*, *vellis*.—*hujus*, scil., *diei*.—*minores*, scil., *natu*: give the other degrees of comparison.

734—*Laetitiae—dator*: cp. Hesiod (Works and Days, 614): *δῶρα Διωνύσου πολυγηθέος*.—*bona Juno*: Juno was the tutelary deity of Karthage.

735—*Coetum—celebrate*: "attend in throngs the gathering."—*coetum* = *coitum* (*cum*, *eo*).—*faventes*: "speaking words of good omen," or "keeping silence." Especial care was taken during an offering to

the gods or during any religious rite that no inauspicious or frivolous words should be uttered. Hence the admonition of the priests which we find at the beginning of a ceremony: *favete linguis animisque, ore favete, fave linguis*: cp. εὐφημεῖτε; εὔφημος πᾶς ἔστω λέως, στόμα συγκλείσας.

736—*Laticem—honorem*: "an offering of wine:" the *mensa* being regarded as the altar of *Juppiter hospitalis*.

735—*Primaque—ore*: "and she the first, when the libation had been made, with the tips of her lips touched it."—*prima*, as being the first in rank.—*Libato*: impersonal, H. 431, IV., 2; A. & G. 255, b. Madvig, 429.—*tenus*: for construction of *tenus*: H. 434, IV., 4, A. & G. 260, e.

738—*Dedit*, scil., *poculum*.—*increpitans*: "with a challenge to drink deep:" cp. the Saxon, *drinc hael*.—*ille—pateram*: "he quickly drained the foaming bowl." There is some humour in contrasting the act of Butes with that of Dido.

739—*Et—auro*: "and swilled himself with the full cup of gold."

740—*Proceres*, scil., *spumantem pateram hauserunt*.—*crinitus*: bards in imitation of Apollo are often represented with long hair: cp. Ἀπόλλων ἀκερσοκόμης.

741—*Personat*, scil., *atria*: "causes the halls to reecho." The Greek and Romans, as well as mediaeval nations, often enlivened their feasts with the songs of minstrels.

742—*Errantem lunam*: i.e., the revolutions of the moon.—*labores*: some say eclipses: such a theme was common among ancient bards. Physical philosophy was a fruitful theme of the old Orphic writers, as well as among the Roman poets. Cp. Lucretius and Vergil's *Eclogues, passim*.

744—*Arcturum*: Ἀρκτοῦρος=ἈρκτοϜρον: "the watcher (Ϝορ: cp. Eng. *ward, wary*) of the bear (ἄρκτος)." This refers to the Lesser Bear (*Ursa Minor*), called also *Arctophylax*. Arcturus is often limited to the brightest star in the Lesser Bear (*Ursa Minor*), called Bootes (ox-driver).—*Hyadas*: the *Hyades* were seven stars at the head of the Bull (*Taurus*), the rising of which (May, 7-21) was attended by showers of rain (ὕειν, "to rain").—*geminosque Triones*: two pair of stars, one at the end of the Greater Bear (*Ursa Major*), and the other at the end of the Lesser Bear (*Ursa Minor*). The word *trio*=*strio*; root STAR, "to scatter;" hence, "the scatterers of light:" cp. Sanscrit *trio*=*staras*, "the showers of light;" cp. Eng. *star*: Ger. *stern*: Lat. *sterula*. Varro (L. L. 7, 73) says *trio*=*bos* and connects it with *tero*: cp. *septentriones*: "the north;" properly the "seven stars" of the *Great Bear*.

745—*Quid—properent*: dependent question: H. 529; A. & G. 334.

746—*Tardis*: opposed to *properent*.

747—*Ingeminant plausu*: "applaud repeatedly:" lit. "redouble with their applause."

748—*Nec non et*: see note, vs. 707.

749—*Longumque—amorem*: "and kept drinking in a long draught of love:" note the force of the imperfects in *trahebat* and *bibebat*: H. 468; A. & G. 277.

750—*Multa—multa*: note the emphatic position of these words: H. 561; A. & G. 344. This shows her desire to prolong the feast.

751—*Nunc*, scil., *rogitat.—quibus—armis*: dep. quest.: H. 529; A. & G. 334.—*Aurorae—filius*: Memnon.

752—*Quales*, scil., *essent*: H. 529; A. & G. 334.—*quantus*, scil., *esset*.

753—*Immo age*: "nay, come then:" often used to connect, or add emphasis to what has been said before.—*dic*: give examples of irregular imperatives.

754—*Tuorum*: referring to the Trojans who had perished at Troy: *tuos* refers to the case of Aeneas.—*septima*: some writers, Weidner amongst the number, conclude that Vergil died before he finally settled the chronology of the Aeneid. Vergil in Aen. V., 626, also says that seven years had passed since the fall of Troy, although a year must have elapsed between the time of the reception of Dido and the celebration of the games.

INDEX OF PROPER NAMES.

ABBREVIATIONS

Adj. = adjective; *N.* = noun; n. = neuter; *pl.* = plural; *sing.* = singular.

A.

Ăb-ās, -antis; m.: *Abas*: a Trojan, one of the companions of Aeneas.

Ăcest-es, ae; *Acestes*: m.: a king of Sicily, who hospitably entertained Aeneas and his followers. He was the son of the river-god Crimisus and of a Trojan woman Egesta, or Sergesta.

Ăchātēs, ae; m.: *Achates*: the faithful friend and trusty henchman of Aeneas.

Ăchill-es, -is and i; m.: son of Peleus and Thetis, and the most valiant of the Greek chieftains engaged in the siege of Troy. His quarrel with Agamemnon caused his withdrawal from the war. The Greeks were in consequence of this withdrawal plunged into misfortunes and defeated in battle. The death of Patroclus, who fell by the hand of Hector, roused Achilles into action. He took the field and slew Hector. Homer represents him as being slain in battle at the Scaean gate; latter traditions, however, make him to have been killed treacherously by Paris.

Ăchīv-us, -a, -um; adj.: *Grecian.*

Ăcīdălĭ-us, -a, -um; adj.: of or belonging to *Acidalia*, a fountain in Boeotia, where Venus and the Graces used to bathe.

Aeăcĭd-ēs, -ae; m.: *a* descendant of Aeacus, e.g., Achilles.

Aenĕăd-ae, -ārum; pl. m.: followers of Aeneas, i.e., Trojans, or Romans, as being descendants of the Trojans.

Aenē-as, -ae; m.: *Aeneas*: a Trojan prince, son of Anchises and Venus. After the fall of the city, he and his followers set out for Italy, where he arrived after many wanderings. He married Lavinia, daughter of king Latinus and succeeded to the power of that monarch.

Aeŏlĭ-a, -ae; f.: *Aeolia*: the country ruled by Aeolus, the king of the winds. The *insulae Aeoliae* or *Vulcaniae*, north of Sicily, comprise his domain.

Aeŏl-us, -i; m.: *Aeolus*: the god of the winds.

Āfrĭc-us, -i; m.: the *south-west* wind.

Āgen-or, -ŏris; m.: son of Neptune and Libya, king of Phoenicia. Vergil (I. 338) calls Karthage the city of Agenor, since Dido was descended from him.

Āj-ax, -ācis; m.: *Ajax*: son of Oïleus, king of the Locrians. He is described as of small stature, but of great skill in hurling the spear, and, next to Achilles, the most swift footed of the Greeks. Homer represents him as having been wrecked, on his return from Troy on the "Whirling Rocks." Ajax escaped and boasted that he could escape without the aid of the gods. For this impiety Ajax was swallowed up by the sea. Vergil represents Ajax as being especially hated by Minerva, because on the night of the capture of Troy he insulted Cassandra, the priestess, in the temple of the goddess, whither she had fled for refuge.

Alb-a, -ae; f.: *Alba Longa*, the most ancient city in Latium and the parent city of Rome. It was destroyed by Tullus Hostilius, and never rebuilt.

Albān-us, -a, -um; adj.: of, or belonging to *Alba*.

Ălet-es, -ae; m.: *Aletes*: one of the companions of Aeneas.

Ămāzŏn-es, -um; f.: a fabled race of female warriors who dwelt on the banks of the Thermodon, in Pontus. They came to the aid of the Trojans in the war under the command of their queen, Penthesilea.

Ămȳcus, -i; m.: *Amycus*: a companion of Aeneas.

Anchis-ēs, -ae; m.: son of Capys, and father of Aeneas. He survived the fall of Troy, and accompanied Aeneas, but died on Aeneas' first arrival in Sicily.

Antēn-or, -ŏris; *Antenor*; m.: a Trojan; according to Homer, one of the wisest of the Trojan elders. Before the taking of the city he was sent to Agamemnon to negotiate a peace, and concerted a plan of delivering the city into the hands of the Greeks. On the capture of the city he was spared. His subsequent history is variously related. Some say that he founded a new kingdom at Troy; others that he went to Libya or Cyrene; others, that he went with the Heneti to Thrace, and thence to Italy, where he founded Patavium.

Anthē-us, -i; m.: *Antheus*: a follower of Aeneas.

Ăquil-o, -ōnis; m.: the N.E. wind: called βορέας by the Greeks.

Arctūr-us, -i; m.: *Arcturus*: a constellation near the Great Bear; called also Boötes or Arctophylax.

Arg-i, -ōrum; m.: *Argos*: one of the chief towns in Argolis, in the Peloponnesus.

Argīv-us, -a, -um; adj.: *Argive*: of, or belonging to Argos.

Ascāni-us, -i; m.: *Ascanius*: son of Aeneas and Creusa, rescued by his father from Troy and taken to Italy.

Ăsi-a, -ae; f.: *Asia*: one of the continents.

Assărăc-us, -i; *Assaracus*: m.: a Trojan prince, son of Tros and father of Capys.

Ăthăma-s, -ntis; m.: *Athamas*: a follower of Aeneas.

Atla-s, -ntis; m.: *Atlas*: a Titan who upheld the heaven and stars.

Ătrīd-ae, -ārum; m.. *the Atridae*: descendants of Atreus, applied to Agamemnon and Menelaus.

Aurōr-a, -ae; f.: *Aurora*: goddess of the dawn, and wife of Tithonus. She is usually represented in a chariot drawn by four horses.

B.

Bacch-us, -ī; m.: *Bacchus*: son of Juppiter and Semele, and god of wine.

Bellum, -ī; n.: *War* personified.

Bēl-us, -ī; m.: *Belus*: king of Tyre and Sidon, and father of Dido.

Bĭtĭ-as, -ae; m.: *Bitias*: a Tyrian companion of Dido.

Byrs-a, -ae; f.: *Byrsa*: the port of Karthage first built was called, in the Phoenician language, Betzura or Bosra, i.e., *citadel*, which was corrupted by the Greeks into Byrsa (βύρσα), i.e., *a hide*, and hence probably arose the story. Afterwards it formed the citadel of Karthage.

C

Caes-ăr, -ăris; m.: *Caesar*; a surname given to the Julian family at Rome.

Căĭc-us, -ī; m.: *Caicus*: a follower of Aeneas.

Căpȳ-s, -os (acc. *Capyn*); m.: *Capys*: a follower of Aeneas.

Cĕrĕāl-is, -e; adj.: of, or belonging to Ceres.

Clŏanth-us, -ī; m.: *Cloanthus*: a follower of Aeneas.

Cŭpīd-o, -ĭnis; m.: *Cupid*, son of Venus and god of Love.

Cȳclōpē-us, -a, -um (the regular quantity is Cyclopeus); *Cyclopean*: adj.: of, or belonging to the Cyclopes.

Cymŏthŏ-ē, -ēs; *Cymothoe*: a sea nymph.

Cynth-us, -ī; m.: *Cynthus*: a mountain in Delos, the natal place of Apollo and Diana.

Cypr-us, -ī; f.: *Cyprus*: a large island in the Mediterranean sea colonized by the Phoenicians. It was noted for the worship of Venus, who was often called *Cypris* or *Cypria*. The chief towns were *Paphos*, *Citium* and *Salamis*.

Cythēr-ă, -ōrum; n., pl.: *Cythera* (now *Cerigo*), an island off the south-western point of Laconia. It was colonized by the Phoenicians, who early introduced the worship of Venus. Hence the goddess is often called *Cytheris* or Cytherea. According to some traditions she arose from the foam of the sea near the island.

Cȳthere-us, -a, -um; adj.: *Cytherean*: of, or belonging to Cythera.

D.

Dănă-ī, -ōrum ; m., pl. : *Danai* : a name given to the Greeks, as descendants of Danaus, son of Belus and twin brother of Aegyptus.

Dardănid-ae, -ārum ; m., pl : *Dardanidae* : the descendants of Dardanus ; i.e., Trojans.

Dardănĭ-us, -a, -um ; adj.: *Dardanian* : of, or belonging to Dardania or Troy.

Dēĭŏpē-a, -ae ; f.: *Deiopea* : a sea nymph, whom Juno promised to Aeolus on condition that he would aid her in destroying the fleet of Aeneas.

Dīān-a, -ae ; f.: *Diana* : daughter of Juppiter and Latona, goddess of the chase, the moon, and archery. From root DIV, "bright:"=*divana*, "bright one."

Dīd-o, -ūs and **-ōnis** : *Dido* : also called *Elissa*, the reputed founder of Carthage. She was the daughter of Belus, or Antenor, and sister of Pygmalion, who succeeded to the crown of his father. Dido married Acerbas, or Sychaeus, a priest of Hercules and a man of great wealth. In consequence of the murder of her husband by Pygmalion, she sailed from Tyre, and finally landed at Karthage. She purchased from the simple natives as much land as she could cover with an ox-hide. Cutting the hide into strips, she surrounded the spot on which she subsequently built Bursa (βύρσα, a hide), the citadel of Karthage. Vergil represents Dido as falling in love with Aeneas, although an interval of fully three hundred years elapsed between the taking of Troy (1184 B.C.) and the founding of Karthage (853 B.C.).

Dīŏmēd-es, -is ; m.: *Diomede* : son of Tydeus, and one of the bravest of the Greeks who fought at Troy. He was the especial favorite of Minerva, and under her direction did many feats of bravery. He engaged in single combat Hector and Aeneas ; wounded Mars, Venus, and Aeneas ; with Ulysses, carried off the horses of Rhesus and the Palladium.

E.

Ēō-us, -a, -um ; adj.: of, or belonging to the East, *Eastern* (ἠώς = ἕως, "the dawn").

Ĕr-yx, -ycis ; m.: *Eryx* : a mountain and town on the west of Sicily ; near it stood Egesta, or Segesta, the city of Acestes.

Eurōp-a, -ae ; f.: *Europe* : a division of the Eastern world.

Eurōt-as, -ae ; m.: *Eurotas*, the chief river of Laconia (now *Basilipotamo*), flowing through a narrow and fruitful vale into the Laconian Gulf.

Eur-us, -ī ; m.: *Eurus* : the S.E. wind (εὖρος).

F.

Fĭdes, -ĕī ; f.: *Faith* personified.

Fŭror, -ōris ; m.: *Fury* personified.

G.

Gănўmēd-es, -is; m.: *Ganymede*: son of Tros, and the most beautiful of mortals. He was carried off by the gods to act as cup-bearer.

Grāi-i, -ōrum; m., pl.: the *Greeks*: originally a name given to the people in the N.W. of Epirus. With this tribe the Romans first became acquainted, hence they applied the term Graii, or Graeci, to a people who called themselves Hellenes and their country Hellas.

Gy-as, -ae (acc. Gyan); m.: *Gyas*: a follower of Aeneas.

H.

Harpălўc-ē, -ēs; f.: *Harpalyce*: daughter of Harpalycus, king of Thrace, noted for her swiftness of foot and for her skill in martial exercises.

Hēbr-us, -i; m.: *Hebrus*: a river of Thrace, now the *Maritza*.

Hect-or, -ŏris; m.: *Hector*: son of Priam and Hecuba, the bravest of the Trojan leaders. He long baffled the Greeks, and when Achilles withdrew from the contest he drove the Greeks before him and burned their ships. The death of Patroclus aroused Achilles to action. The two heroes met, and Hector fell. The conqueror, according to Vergil, attached the dead body of Hector to his chariot and dragged it thrice round the walls of Troy; but according to Homer he dragged it away to the Greek fleet, then, for the space of twelve days, to the tomb of Patroclus. The body was at last ransomed by Priam.

Hectŏrĕ-us, -a, -um; adj.: *Hectorean*: of, or belonging to Hector.

Hĕlĕn-a, -ae; f.: *Helena*: daughter of Juppiter and Leda, and wife of Tyndarus, from whom she is called Tyndaris. She was the most beautiful woman of her time, and her hand was sought for by the most illustrious princes of Greece. She was married to Menelaus, king of Sparta. Paris, son of Priam, king of Troy, was kindly entertained by Menelaus, at the Spartan court. In consequence of an elopement with Helen, Paris brought on the war against Troy. Menelaus after the war forgave her infidelity, and carried her back with him to Greece.

Hespĕrĭ-a, -ae; f.: *Italy*: literally, the land to the *west*; i.e., west of Greece.

Hўăd-ĕs, -um: f., pl.: a group of stars at the head of the constellation of the Bull (*Taurus*). They were the fabled daughters of Atlas, mourning the death of their brother Hyas (ὕειν, "to rain").

Hўmĕnae-us, -i; m.: *Hymen*: the god of marriage.

I.

Īdălĭ-a, -ae; f.; **Idălĭ-um, -i**; n. *Idalia*, *Idalium*: a grove and height of Cyprus, the favorite abode of Venus. There was also a town in the island, sacred to Venus.

Īlĭ-a, -ae; f.: *Ilia*: another name for Rhea Silvia, a vestal, who became by Mars the mother of Remus and Romulus.

Īliăc us, -a, -um; *Ilian*: adj.: of, or belonging to Ilium, or Troy.

Īliăd es, -um; pl.: *women of Troy*: the Trojan women.

Iliŏn-ē, -ēs; f.: eldest daughter of King Priam, and wife of Polymnestor, king of Thrace.

Iliŏn ĕus, -ei: m.: a follower of Aeneas.

Īli-um, -i; n.: *Ilium*: another name for *Troja*.

Īli us, -a, -um; *Ilian*: of, or belonging to Ilium.

Illȳric-us, -a, -um: *Illyrian*: of, or belonging to Illyria, a district north of Epirus, along the Adriatic.

Īl-us, -i; m.: *Ilus*: a name given to (1) the fabled founder of Troy; see geneological table, p. 48); (2) Iulus, or Ascanius originally.

Īŏp-as, -ae; a bard who sung at the entertainment given to Aeneas.

Ītălia; ae., f.: *Italy*.

Ităl-us, -a, -um; adj. *Italian*.

Iul-us, -i; m. *Iulus*: another name of Ascanius, son of Aeneas.

J.

Jūli-us, -a, -um; adj.: *Julian*: the *nomen* of the Julian family.

Jun-o, -ōnis: f.: *Juno*: the wife and sister of Jove, and daughter of Saturnus. She aided the Greeks against Troy. (For *Djovino*: root div: "to shine").

Jūnōni-us, -a, -um; adj. of, or belonging to Juno.

Juppiter, Jŏvis: m.: *Juppiter*: king of gods, son of Saturnus and Rhea. (For Djovis pater: "father of light.") He represents the sky; hence thunder, lightning and physical phenomena generally proceed from him.

K.

Karthāg-o, -inis; f.: *Karthage*: one of the most celebrated cities of the ancient world; founded about 853 B.C. It embraced the chief citadel (Byrsa), the port (Cothon), and the suburbs (Megara). It was involved in long and tedious wars with the Romans for the supremacy of the ancient world. It was finally destroyed 146 B.C. It was rebuilt under Julius and Augustus under the name of *Colonia Karthago*. The ruins are near El Marsa.

L.

Lātin us, -i; m.: *Latinus*: son of Faunus, and king of the aborigines of Italy. He kindly received Aeneas, and gave the Trojan leader his daughter Lavinia in marriage. After his death Aeneas succeeded to the throne of Latium.

Lătĭ-um, -i; n.: *Latium*: a broad district south of the Tiber, and between the Alban hills and the sea. Probably called from its flat character *latus*, cp. πλατυς, Eng. *flat*.

Lātōn-a, -ae; f.: *Latona*: the mother of Apollo and Diana.

Lāvinī-um, -i; n.: *Lavinium*: a city of Italy, founded by Aeneas in honor of Lavinia, his wife; now *Pratica*.

Lāvinī-us, -a, -am; *Lavinian*: of, or belonging to Lavinium.

Lēd-a, -ae; f.: *Leda*: mother of Helen and of Castor and Pollux.

Lībūrn-i, -ōrum; m., pl.: the *Liburni*: a nation of Illyria, inhabiting modern Austrian Croatia.

Lĭbȳ-a, -ae; f.: *Libya*: a district of Northern Africa.

Lĭbȳc-us, -a, -um; *Libyan*: of, or belonging to Libya.

Lȳae-us, -a, -um; an epithet of Bacchus: from Λυαῖος, from λυειν, "to free:" cp. *Liber*: *quia liberat mentem a curis*.

Lȳcĭ-us,- a, -um; *Lycian*: of, or belonging to Lycia.

Lȳc-us,-i; m.: *Lycus*: a comrade of Aeneas.

M.

Mai-a, -ae: f.: *Maia*: daughter of Atlas; the eldest of the Pleiades, and the most beautiful of the seven stars; the mother of Mercury.

Mar-s, -tis; m.: *Mars*: the god of wars; son of Juppiter and Juno; the patron deity of Rome.

Māvortī-us, -a, -um; *Mavortian*: of, or belonging to Mars, or Mavors.

Memnon, ŏnis; m.: *Memnon*: a king of Ethiopia, son of Tithonus and Aurora; came to Troy with a body of soldiers to aid Priam; distinguished himself for his bravery; was slain by Achilles.

Mercūrī-us, -i: m.: *Mercury*: son of Juppiter and Maia; messenger of the gods.

Mūs-a, -ae; f.: a *Muse*: the Muses were daughters of Juppiter and Mnemosyne, and born at Pieria. Hesiod states the names as *Clio* (history), *Euterpe* (lyric poetry), *Thalia* (comedy), *Melpomene* (tragedy), *Terpsichore* (dance and song), *Erato* (amatory poetry), *Polymnia*, or *Polyhymnia* (sublime poetry), *Urania* (astronomy), *Calliope* (epic poetry).

Mycēn-ae, -ārum; f., pl.: *Mycenae*: one of the chief cities of Argolis, in the Peloponnesus.

N.

Neptūn-us, -i; m.: *Neptune*: the god of the sea.

Nŏt-us, -i; m.: *Notus*: the south wind.

O.

Oenōtr-us, -a, -um; adj.: *Oenotrian*: of, or belonging to Oenotria, an old name for Italy.

Ŏīle-us, -ī; m.: *Oileus*: a king of Locris, father of Ajax.

Ŏlymp-us, -ī; m.: a mountain of Northern Greece, near the Aegean Sea: according to Homer, the abode of the gods; hence often used for *Caelum*, now *Elimbo*.

Ŏrĕa-s, -ădis, f.: *belonging to the mountain*; hence a mountain nymph (ὀρειάς: from ὄρος, a mountain).

Ŏrien-s, -tis; m.: the quarter where the sun rises (*oriens*); hence, the *East*.

Ŏrīon, -ōnis: m.: *Orion*: a celebrated hunter and giant, placed after his death as a constellation in the heavens, showers attended its rising and setting; B. 1, 535.

Ŏront-es, -is and **-ī**: *Orontes*: a leader of the Lycians, shipwrecked on his voyage from Troy to Italy: B. 1, 113, 220.

P.

Pall-ăs, -ădis; f.: *Pallas*: an epithet of Athene, or Minerva, the goddess of war and of wisdom. The epithet is derived from (1) either πάλλειν, "to brandish," i.e., "the brandisher" of the spear: (2) or from πάλλαξ, "a maiden," i.e., the virgin goddess.

Păph-os, -ī; f.: *Paphus*: a city of south-western Cyprus, where Venus was especially worshipped.

Parc-a, -ae, f.: one of the three Fates or Destinies. According to the Greeks their names were Lachesis (λαγχάνειν, "to allot"), Clotho (κλώθειν, "to weave"), Atropos (a, neg. τρέπειν, "to turn"). Their duties are expressed in the following line:—*Clotho colum retinet, Lachesis net, et Atropos occat.* With the Romans these were worshipped as *Morta, Decuma, Nona.* The best derivation seems to be *par* = μερ, "to allot;" cp. Μοῖραι. For the interchange of *p* and *m*: cp. μόλυβδος, *plumbum.*

Părĭ-s, -dis; m.: *Paris*: also called Alexander, son of Priam and Hecuba. He carried off Helen, wife of Menelaus, king of Sparta, and thus was the cause of the Trojan war. He was slain by the arrows of Philoctetes. He was the especial favorite of Venus.

Pări-us, -a, -um; adj.: *Parian*: of, or belonging to Paros, one of the Cyclades, noted for its quarries of marble.

Pătăvi-um, -ī; n.: *Patavium*: a city of Gallia Cisalpina, founded by Antenor, between the Meduacus Major and Minor (*Brenta*), now called *Padua*.

Pelasg-us, -a, -um; adj.: *Pelasgian*: of, or belonging to the Pelasgi, an ancient race who inhabited Greece before the arrival of the Hellenes. The word is derived from πελλός: cp. *pullus*, *pallor*: hence, *dark*, or *ash-colored*.

Rōm-a, -ae, f.: *Rome*: a city in Italy, on the banks of the Tiber, the capital of the Roman world. Derived from Rouma (= Roma): root [illegible], cp. *ῥέω*: "to flow," hence, "the stream town."

Rōmān-us, -a, -um; adj.: *Roman*.

Rōmŭl-us, -i; *Romulus*: The founder of Rome; son of Mars and Rhea Silvia.

Rŭtŭl-i, -ōrum, m., pl.: the *Rutuli*: a people of Latium. They opposed the settlement of the Trojans in Italy. They were defeated, and their king, Turnus, was slain.

S.

Săbae-us, -a, -um; adj.: *Sabaean*: of, or belonging to *Saba* (the Sheba of Scripture), the capital of Arabia Felix, situated in the S.W. part of Arabia.

Săm-os, -i; f.: *Samos*: an island, S.E. of Chios, opposite Mt. Mycale. It was noted for a magnificent temple of Here (*Juno*), situated about two miles from the town Samos. The remains of this temple are still to be seen.

Sarpēd-on, -ŏnis, m.: *Sarpedon*: king of Lycia, and an ally of Priam in the Trojan war. He was slain by Patroclus.

Sāturnĭ-us, -a, -um; adj.: *Saturnian*: of, or belonging to Saturnus, Saturnian. Saturn, according to the Romans, was the father of Juno. His name is derived from *sero*, to sow; hence he was the god of agriculture.

Scyllae-us, -a, -um; adj.: *Scyllaean*: of, or belonging to Scylla, a monster who inhabited the rocky strait of Messina, between Bruttium and Sicily.

Sergest-us, -i; m.: *Sergestus*: a follower of Aeneas.

Sĭcānĭ-a, -ae; f.: another name for Sicily. The Sicani, from whom the island obtained its name, were an Iberian people, while the Siculi were an Italian tribe.

Sĭcŭl-us, -a, -um: *Sicilian*.

Sīd-on, -ōnis (acc. Sidona); f.: *Sidon* (now *Saida*): the most ancient of the Phoenician cities, and for a long time the most powerful. It was eclipsed by its own colony, Tyre.

Sīdōnĭ-us, -a, -um; adj.: *Sidonian*: of Sidon.

Sĭmŏ-is, -entis; m.: the Simois (now *Gumbrek*): a river of the Troas falling into the Scamander (*Mendere*).

Spartān-us, -a, -um; *Spartan*: of, or belonging to Sparta.

Sychae-us, -i; *Sychaeus*: the husband of Dido.

Syrt-is, -is, f.: the *Syrtes*: two gulfs on the northern coast of Africa: the Syrtis Major (Gulf of *Sidra*), Syrtis Minor (Gulf of *Cabes*). The word is derived (1) either from *σύρειν*, "to draw," (2) or from the Arabian word *sert*, a desert. Both were proverbially dangerous to sailors on account of the quicksands and their exposure to winds.

T.

V.

of the handsomest of earth's daughters. He soon eloped with Helen, and hence the war of Troy. The influence of Venus in this contest was always exerted on the side of the Trojans.

Vest-a, ae; f.: *Vesta*: the goddess who presided over the *hearth* (ἑστία). She symbolized the sanctity of the family ties. In her temple at Rome, the attendant priestesses, Vestal virgins, kept alive the sacred fire.

X.

Xanth-us, -i; m.: *Xanthus*: also called *Scamander*, a river rising in the defiles of Mt. Ida, and after receiving the Simois, falls into the Hellespont. The name is derived from the yellow color of its waters (ξανθός): now the *Mendere*.

Z.

Zĕphy̆r-us, -i; m.: *Zephyrus*: the western wind, (from ζόφος δνοφός: cp. νέφος, *nubes*, all referring to the *dark* region of the world).

ABBREVIATIONS.

a., *or* act.	active.
abl.	ablative.
acc.	accusative.
adj.	adjective.
adv.	adverb.
cf. = confer	compare.
conj.	conjunction.
dat.	dative.
demonstr.	demonstrative.
dep.	deponent.
f.	feminine.
fr.	from.
freq.	frequentative.
fut.	future.
gen.	genitive.
Gr.	Greek.
imperf.	imperfect.
ind. *or* indic.	indicative.
indecl.	indeclinable.
indef.	indefinite.
inf. *or* infin.	infinitive.
interj.	interjection.
interrog.	interrogative.
irr. *or* irreg.	irregular.
Lat.	Latin.
m.	masculine.
n. *or* neut.	neuter.
neg.	negative.
nom.	nominative.
num.	numeral.
obsol.	obsolete.
ord.	ordinal.
p. *or* part.	participle.
pass.	passive.
perf.	perfect.
pers.	person, personal.
pluperf.	pluperfect.
plur.	plural.
pos.	positive degree.
poss.	possessive.
prep.	preposition.
pres.	present.
prob.	probably.
pron.	pronoun.
rel.	relative.
sing.	singular.
subj.	subjunctive.
uncontr.	uncontracted.
v. a.	verb active.
v. dep.	verb deponent.
v. n.	verb neuter.
voc.	vocative.
=	equal to.

N. B. The figures before v. a., v. dep., and v. n. denote the conjugation of the verb. Where the etymology is not given, the word is of very uncertain or unknown origin.

VOCABULARY.

A.

ăb (ā), prep. gov. abl. [akin to Gr. ἀπ-ό]: *From.* To denote the direction from which an object is viewed: *At, in:* a tergo, *at one's back*; *behind.*

ab-do, dĭdi, dĭtum, dĕre. 3, v. a. [ăb, "away;" do, "to put"], *to hide, conceal.*

ăb-ĕo, ivi *or* ii, itum, ire, v. n. [ăb, "away;" ĕo, "to go"], *to go away, depart.*

ăb-ŏl-ĕo, ēvi *or* ŭi, itum, ēre, 2, v. a. [ăb, denoting "reversal;" obsol. ol-o (=cresco), "to grow"], *to banish* or *remove* an object *from the memory*, etc.; v. 720.

ab-rĭpio, rĭpŭi, reptum, rĭpĕre, 3, v. a. [for ab-răpio; fr. ab, "away;" răpio, "to seize"], *to seize and carry away*, or *off*; *to drag*, or *carry forcibly away.*

ab-sisto, stĭti, stĭtum, sistĕre, 3, v. n. [ăb, "away from;" sisto, "to stand"], *to leave off*, or *desist*; *to cease.*

ab-sum, fŭi, esse, v. n. [ab, "away from;" sum, "to be"], *to be away from* one; *to be absent.*

ab-sūmo, sumpsi, sumptum, sūmĕre, 3, v. a. [ăb, "away;" sūmo, "to take"], *to take away*; *remove.*

ac; see atque.

ăcanthus, i, m. [ἄκανθος, "thorn-flower;" rt. ΑΚ, "sharp" ἄνθος, a flower], the plant *bear's-foot*, or *brank ursine.*

ac-cēdo, cessi, cessum, cēdĕre, 3, v. n. [for ad-cedo; fr. ăd, "to;" cēdo, "to go"], *to go to*, or *towards*; *to approach.*

ac-cen-do, di, sum, dĕre, 3, v. a. [for ad-can-do; fr. ad, in "augmentative" force; root CAN, akin to Gr. κά-ω, καί-ω, "to light, kindle"], of persons, the passions, *etc.*; *to inflame* with rage, *exasperate, enrage.*

ac-cingo, cinxi, cinctum, cingĕre, 3, v. a. [for ad-cingo; fr. ad, "to *or* on to;" cingo, "to gird"]: with personal pron. in reflexive force: with dat.: *to gird one's self for* something; i.e., *to prepare one's self, get one's self ready for.*

ac-cĭpio, cēpi, ceptum, cĭpĕre, 3, v. a. [for ad-căpio; fr ăd, "to;" căpio, "to take"], *to receive*, vs. 301, 434; *let in*, v. 123; *welcome*, 290, 685; *hear*, 676. Mentally: *to learn, understand.*

accī-tus, tūs, m. [acci-o, "to summon"], *a summoning, summons, call.*

ac-cumbo, cŭbŭi, cŭbitum, cumbĕre, 3, v. a. [for ad-cumbo; fr. ăd, "on, upon;" obsol. cumbo, "to lie down"], *to recline at* a table, feast, etc.

ā-cer, cris, cre, adj. [for accer; fr. ΑΚ, root of ἀκή, ἀκωκή, ἀκμή, ἀκρός, ὠκύς: acus, acuo, acies, ocior]. In character: *ardent, bold, spirited*, etc. Of fear: *sharp, strong, intense.*

ăcerb-us, -a, -um, adj. [root ΑΚ, "sharp;" see ăcer], *bitter, cruel.*

ăc-ies, ieī, f. [ΑΚ, root of ăc-ŭo; see ăcer] ("a sharp edge;" hence, "order of battle;" hence) *an army, host, forces*, drawn up in line of battle.

actus, perf. part. pass. of *ago*; see ago.

ăcū-tus, ta tum, adj. [see ăcer]. Of a rock, etc.: *sharp, pointed*, etc.

ăd, prep. gov. acc.: *to, towards*; *against, near to, beside, at.*

ad-do, dĭdi, dĭtum, dĕre. 3, v. a. [ăd, "to;" do, "to put"] ("to put to, *or* on to;" hence), *to add*; *to give in addition to.*

ăd-ĕo, ivi *or* ii, itum, ire, v. a. [ăd, "to;" ĕo, "to go"] ("to go to" an act, *etc.*; hence), *to approach, encounter, undergo.*

ăd-ĕo, adv. [prob. for ăd-ĕom; fr. ăd, "to *or* up to;" ĕom (=ĕum), old acc. of pron. is], *so very, so.*

adflictus; see afflictus.

adflo; see afflo.

ad-for, fatŭs, sum, fari, 1, v. a. [ad, "to;" for, "to speak;" cp. φημι], *to address.*

ad-gnosco, gnōvi, gnōtum, gnoscĕre, 3, v. a. [ad, "to;" gnosco, "to know;" root GNO, GNA, "to know"], *to recognise.*

ăd-huc, adv. [ăd, "to, *or* up to;" huc, old form of hoc, "this"], *as yet.*

ad-lŏquor, lŏqui, lŏquūtus, *or* locūtus sum, 3, v. dep. [ad, "to;" lŏquor "to speak"], *to address* [illegible]

ad-nitor, nīsus and nixus sum, nīti, 3, v. dep. [ad, "against," nitor "to lean"], *to exert one's self*, etc., *to put forth one's strength*, etc.

ad-no, nāvi, nātum, nāre, 1, v. n. [ad, "to, or up to," no, "to swim"], *to swim to*, or *up to*.

adnuo; see annuo.

ad-ŏl-eo, ŏi (rarely ēvi), (ul)tum, ēre, 2, v. a. [ad, "up," obsol. oleo, "to grow"], religious term: *to honour, propitiate*, etc.

ad-ōro, ōrāvi, ōrātum, ōrāre, 1, v. a. [ad, "without force," oro, "to entreat"], *to entreat, beseech; to address an entreaty to*.

ad-pārĕo, pārēre, pārŭi, pāritum, 2, v. n. [ad, "to;" pāreo, "to be visible"], *to come into sight, be visible*.

ad-pello, pellere, pŭli, pulsum, 3, v. a. [ad, "to;" pello, "to drive"], *to drive to*.

ad-plico: see applico.

ad-spīro, spīrāre, spīrāvi, spīrātum, 1, v. a. [ad, "towards;" spīro, "to breathe"], *to breathe forth*.

ad-sto (a-sto), stiti stitum, stāre, 1, v. n. [ad, "by or near," sto, "to stand"], *to stand by*, or *near*, a person or thing.

ad-sum, fŭi, esse, v. n. [ad, "at;" sum, "to be"], *to be present*, or *here*.

ad-surgo, surgĕre, surrexi, surrectum, 3, v. n. [ad, "towards;" surgo, "to rise"], *to rise*.

ădul-tus, ta, tum, adj. [for ădol-tus: fr. ădŏl-esco, "to grow up"], *grown up, full grown, adult*.

ad-vĕho, vexi, vectum, vehere, 3, v. a. [ad, "to;" veho, "to carry"], *to bear to a place*, etc.

ad-vĕnio, vēni, ventum, venīre, 4, v. n. [ad, "to;" vĕnio, "to come"], *to come to*.

adver-sus, sa, sum, adj. [for advertsus, fr. advert-o], *opposite*, i.e., *lying over against*, or *in an opposite quarter; coming in an opposite direction*, or *from an opposite quarter*.

ad-verto, vertĕre, verti, versum, 3, v. a. [ad, "towards," verto, "to turn"], *to turn towards*.

aeger, gra, grum, adj.: *sad, sorrowing, troubled*.

ăē-nus, na, num, adj. [for aer-nus, fr. aes, aer-is, "bronze"], *of bronze* or *copper*, *bronze*, *copper*. As subst. **aenum**, i, n., *a vessel* or *caldron of bronze* or *copper*; *a bronze caldron*.

aequ-o, āvi, ātum, āre, 1, v. a. [aequus, "equal"], *to make equal, place on an equality, equalize*.

aequ-or, ŏris, n. [aequ-o, "to make level"], *the waters of the sea*; *the sea*, in any condition.

aequ-us, a, um, adj. [root IK, "to make even;" cp. aequ-or]: *equal*; *favourable, friendly*; — non aequus, *unfavourable, unfriendly* [akin to Sans. ekas, "one"].

āer, āĕris, m. [root AV, "to blow;" cp. ἀήρ; ἄημι, *aura*], *the air*; *cloud, mist, vapour*.

aer-ĕus, ĕa, ĕum, adj. [aes, aer-is, "bronze"], *of*, or *made of bronze*, *bronze*.

aes, aeris, n.: *bronze* (an alloy of copper and tin, not brass, which is an alloy of copper and zinc). Of vessels: *a prow of bronze*, *a bronze prow* [akin to Ger. eisen, "iron"].

aes-tas, tātis, f. [root AIS, "to burn;" cp. aedes, aestus; αἴθω, αἰθήρ], *summer*.

aes-tus, tūs, m. Of the sea: *a wave or billow*; *the sea in an agitated state* [see aestas].

ae-tas, tātis, f. [for aev(i)tas: fr. aevum, "age;" αἰών, root AIV, a lengthened form of I, "to go"], *time of life*, *age*, *generation*.

aet-ernus, erna, ernum, adj. [contr. fr. aeti-ernus: fr. aetas, aetat-is], *constant, lasting, eternal*, *everlasting*.

aether, ĕris, m. [see aestas], *the upper air*, or *ether*; *the sky*.

aethĕr-ius, ia, ium, adj. [aether, aether-is, "the ether, or upper air"], *pertaining to the upper air or sky*.

afflic-tus, ta, tum, adj. [for afflig-tus; fr. afflig-o, "to dash, or strike down"], *unfortunate, wretched, distressed*.

af-flo, flāvi, flātum, flāre, 1, v. a. [for ad-flo; fr. ad, "upon;" flo, "to blow, or breathe"], *to blow* or *breathe upon an object*, i.e., of a deity, *to bestow on*, or *impart to, by breathing*.

(af-for) see affor.

ăger, agri, m. [root AG, "to drive;" hence, where cattle are driven; cp. ἀγρός, German *trift*, pasturage, from treiben, "to drive," Eng. acre, hence], *land, landed property* or *estate*.

ag-ger, gĕris, m. [agger-o, "to bring, or carry, to" a place], *a mound*, *pile*, *high or mighty heap*.

ag-men, mĭnis, n. [ag-o], *a line, stream, train*; *a band, crowd, multitude*. Of soldiers: *a column*, or *troop*.

agn-us, i, m.: *a lamb* [akin to ἀμνός, "a lamb;" root AV, "to please;" cp. ὄϊς: ovis: Eng. ewe (probably the pet thing)].

ăgo, ēgi, actum, ăgĕre, 3, v. a.: *to drive, drive about.* Imperative: *comp.*

aio, v. defect.: *to say, to speak* [akin to root AYH, "to say;" cp. ad-ag-ium, a saying].

āla, ae, f. [for axla = axilla: see ager], *a wing.*

āl-e-s, ālĭtis, adj. [for al-i-(t)-s: fr. al-a, "a wing;" i, root of e-o, "to go;" (t) epenthetic letter], *a bird.*

āl-ĭ-ger, gĕra, gĕrum, adj. [al-a, "a wing;" (i) connecting vowel; ger-o, "to bear"], *bearing wings, winged.*

ăl-ĭ-quĭ, qua, quod, gen. (alicŭjus; dat. ălicui; plur. ăliqui, quae, qua, *etc.*), indef. pron. adj. [ăl-us: qui], *some, any.*

ăl-ĭter adv. [ăl-is, old form of ăl-ius; ter, an adverbial suffix; compare fortiter]: *in another manner, otherwise.*—haud aliter: *not otherwise*; i.e., *just in the same way.*

ăl-ĭus, ia, iud (gen. ălius; dat. ălii), adj.: *another, other* of many [akin to ἀλ-λος].

al-lĭgo, lĭgāvi, lĭgātum, lĭgāre, 1, v. a. [for ad-lĭgo; fr. ad, "without force;" lĭgo, "to bind"]. Of an anchor as subject: *to make* or *hold fast.*

allŏquor, lŏquūtus sum, lŏqui, 3, v. dep. [for ad-lŏquor: fr. ăd, "to speak"], *to speak to, address.*

al-mus, ma, mum, adj. [al-o, "to nourish"], *benign, propitious.*

alt-e, adv. [alt-us, "high"], *on high, aloft.*

al-ter, tĕra, tĕrum (gen. alterīus; dat. altĕri), adj. [akin to ăl-ius], *another.* As subst. m.: *another person, another.*

altus, ta, tum, adj. [root AL, AR, or OL, "high;" cp. ὄρνυμι, ὄρος, ὄρτις; ad-olesco; alo], *high, lofty.*—As subst.: **altum**, i, n.: *the high heaven.*—As subst.: **altum**, i, n.: *the deep; the main* or *open sea.*

ămārăcus, i, comm. gen.: *marjoram* [ἀμάρακος].

amb-āg-es, is (found only in abl. sing., complete in plu.), f. [amb, "around;" ăg-o, "to go"], *intricate details or narrative.*

ambĭg-ŭus, ŭa, ŭum, adj. [ambo, "both;" i.e., in two directions; ago, "to level"], *doubtful, uncertain, not to be relied upon.*

ambo, ae, o, plur. adj. [Gr. ἄμφω], *both.*

ambrŏsĭus, a, um, adj. [Gr. ἀμβρόσιος; fr. a, neg.; μορτος; cp. mors, μοῖρα; hence, literally, "immortal"], *lovely, pleasant, sweet,* etc.

ăm-ĭcĭo, ĭcŭi, ictum, ĭcīre, 4, v. a. [for am-jăcio; fr. am, "around;" jăcio, "to throw"], *to wrap around, to clothe.*

ămic-tus, tūs, m. [ămic-io, "to throw around"], *clothing, garment.*

ăm-ĭcus, ĭca, ĭcum, adj. [am-o, "to love"], *loving, friendly.*—As subst.: **ămīcus**, i. m.: *a friend.*

a-mitto, mīsi, missum, mittĕre, 3, v. a. [a, "from;" mitto, "to let go"], *to let go, slip, to lose.*—Pass.: **ā-mittor**, missus sum, mitti.

ăm-o, avi, atum, are, 1, v. a.: *to love.*

ăm-or, ōris, m. [am-o, "to love"], *love, affection.* Personified: *Love,* or *Cupid.*

amplexus, ūs, m. [for amplect-sus; fr. amplect-or, "to embrace;" cp. plecto: πλέκειν; Eng. plait; root PLAK, "to twist"], *an embracing, embrace, caress.*

ampli-us, comp. adv. adverbial neut. of ampli-or; fr. amplus, "extensive"]. Of time: *longer, farther, more.*

am-pl-us, a, um, adj. [am, "around;" pl-ĕo, "to fill"], *of large extent, extensive, spacious.*

an, conj. [prob. a primitive word], *whether.*—*Or*: an....an, *whether ...or whether.*

ancŏra, ae, f. [root ANC, "to bend;" cp. ancus, uncus, anguis; Gr. ἀγκών, ἄγκυρα, ὄγκος], *an anchor.*

ănima, imae, f. [akin to root AN, "to breathe;" cp. animus; ἄνεμος, ἄημι], *life.*

ănĭmus, imi, m. [akin to ănima], *mind, feeling, courage.*

annāl-es, ium, m. [annal-is, "of, or belonging to a year"], *annual records.*

an-nŭo, nŭi, nūtum, nŭĕre, 3, v. a. [for ad-nuo; fr. ad, "to or towards;" nŭo, "to nod"], *to promise.*

an-nus, ni, m. Of time: *a year* [akin to AM, "to go;" *annulus*; to Gr. ἔν-ος = ἐν-ιαυτος, "a year"].

ante, adv. and prep.—Adv.: *before, previously, beforehand, sooner.* Prep. gov. acc.: *before, in front of.*

ant-īquus, īqua, īquum, adj. [ant-e], *former, ancient, old.*

antrum, i, n.: *a cave, grotto* [ἄντρον].

ăper, ăpri, m.: *a wild boar* [akin to κάπρ-ος].

ă-pĕr-ĭo, ŭi, tum, īre, 4, v. a. [prob. ab, denoting "reversal;" root PAR, "to

cover"], *to open*, i.e., *to make a way*, or *passage through*, something previously closed; *to disclose to view*, *permit to be seen*.

Apertus, a, um: p. perf. pass. of aperio. Of the sky: *unclouded*, *cloudless*, *clear*.

ā-p-is, is, f. [akin to root po, "to drink;" cp. po-to; πίνω; hence, "the drinker or sipper" of the dew, juice of flowers, *etc.*; hence], *the bee*.

ap-pāreo, pārui, pārĭtum, pārēre, 2, v. n. [for ad-pāreo; fr. ăd, "at;" pārĕo, "to appear"], *to come* or *be in sight*, *to be visible*, *to show one's self*, etc.

appello, pŭli, pulsum, pellĕre, 3, v. a. [for ad-pello; fr. ad, "to or towards;" pello, "to drive"]. Of a storm: *to drive to*.

applico, plicāvi, *or* plicŭi, plĭcātum or plicĭtum, plicare, 1, v. a. [for ad-plico; fr. ad, "upon;" plico, "to fold"], *to force*, or *bring to*, a place, etc.

apt-o, āvi, ātum, āre, 1, v. a. [root AP, "to work, or join;" cp. opus, opes, apisci: ἅπτειν], *to adapt*, *fit*, *adjust*, *prepare*, *provide*.

apud, prep. with acc.: *at*, *in*, *among*, *with*.

ăqu-a, ae, f.: *water* [akin to Sans. *ap*, "water"].

ār-a, ae, f. [root AR, see altus], *an elevation for sacred purposes*; i.e., *an altar*.

arbor, ŏris, f.: *a tree*.

arbŏr-ĕus, ĕa, ĕum, adj. [arbor, "a tree"], *tree-like*, *resembling a tree*.

arc-ānus, āna, ānum, adj. [arc-a, "a chest"] [see arceo], *secret*, *concealed*.

arc-ĕo, ŭi (obsol. sup. ĭtum), ēre, 2, v. a. [root ARK, "to protect; cp. ἀρκεῖν, ἀρκή; arca, arcanus], *to confine*, *restrain*, *keep off*, *drive away*.—At v. 300 supply *eos*, i.e. *Teucros*.

arcus, ūs, m. [see arceo], *a bow*.

ardĕo, arsi, arsum, ardēre, 2, v. n. [root AR, "to burn, or parch;" cp. arena, areo, aridus], *to burn* with any passionate emotion; *to long*, *be eager*.

ardesco, arsi, no sup., ardescĕre, 3, v. n. [ardeo, "to burn"], *to become inflamed* with love, *etc.*

Are-na, nae, f. [see ardeo], *sand*, *shore*, *beach*, *strand*.

arg-entum, enti, n. [root ARG, "to be bright;" cp. ἄργυρος, arguere, argilla], *silver*, *silver vessels* or plate.

ar-idus, ĭda, ĭdum, adj. [see ardeo], *dry*.

ar-ma, mŏrum, n. plu. [root AR, "to fit;" cp. ἀρ-ω, ἀρ-αρίσκω, ἅρ-μα; artus, articulus], *arms*, *equipments*, *utensils*.

ar-mentum, menti, n. [ăr-o, "to plough;" hence, properly, ploughing cattle], *cattle* in general. Of deer: *a herd*.

ar-rigo, rexi, rectum, rigere, 3, v. a. [for ad-rego; fr. ăd, "up, upwards;" rego, "to keep straight"], *to lift*, or *raise up*. Of the ears: *to prick up*, i.e. (supp. aures), *to listen*, *be attentive*, *to rouse*, *animate*, *encourage*.

ar-s, tis, f.: *art*, *skill*, *stratagem* [root AR, "fit"].

art-i-fex, ficis, comm. gen. [for art-i-fac-s, fr. ars, art-is; (i) connecting vowel, FAC, root of făc-io, "to make; to exercise" a calling, *etc.*], *an artificer*, *artisan*.

ar-tus, tus, m.: *a joint*; *a limb* [see arma].

ar-tus (arc-), ta, tum, adj.: *narrow*, *close*, *confined* [see arma].

ar-vum, vi, n. [root AR, "to plough;" cp. ἄρουρα; aratrum; O. E. ear], *a field*, *a plain*.

arx, arcis, f. [see arceo], *a castle*, *citadel*.

a-scendo, scendi, scensum, scendĕre, 3, v. a. [for ad-scando; fr. ad, "up," scando, "to mount"], *to mount up*, *climb*, *ascend*.

aspec-to, tāvi, tātum, tare, 1, v. a. [id.], *to look at attentively*.

aspec-tus, tus, m. [aspicio, "to see, or look at," through root SPEC], *a glance*, *look*.

asper, ĕra, ĕrum, adj.: *rough*, *rugged*; *cruel*, *bitter*, *violent*, *fierce*. (Comp. aspĕrior.) Sup.: aspĕrrimus.

a-spicio, spexi, spectum, spicĕre, 3, v. a. [for ad-specio; fr. ăd, "on or upon;" spĕcio, "to look"], *to look upon*, *behold*, *see*. Mentally: *to consider*, *regard*.

a-spiro, spīrāvi, spīrātum, spīrāre, 1, v. n. [for ad-spiro; fr. ad, "upon;" spiro, "to breathe"]. Of flowers: *to send forth scents*, *emit fragrance* upon a person.

as-surgo, surrexi, surrectum, surgĕre, 3, v. n. [ăd, "up;" surgo, "to rise"]. Of the heavenly bodies: *to rise up*, *rise*.

ast, see at.

asto, are: see adsto.

astrum, i, n.: *a star* [root STAR, "to scatter;" cp. στορέννυμι; sterno, stratus, stramen; stella = sterula, "the scatterer of light"].

at (ast), conj.: *but; but indeed, yet* [akin to Gr. ἀτ-άρ, "but"].

āter, tra, trum, adj.: *black, dark.*

at-que (contracted **ac**), conj. [for ad-que; fr. ăd, denoting "addition;" quĕ, "and"], *and also, and besides, moreover, and.*

ātrĭum, ii, n.: *a hall* [from ater, "black," *i.e.*, blackened by smoke; cp. μέλαθρον, from μέλας].

ātr-ox, ōcis, adj. [ater, atr-i, "black"]. Of persons: *fierce, cruel, harsh, severe.*

at-tingo, tĭgi, tactum, tingĕre, 3, v. a. [for ad-tango; fr. ăd, "against;" tango, "to touch"], *to touch.*

at-tollo, no perf. nor sup., tollĕre, 3, v. a. [for ad-tollo; fr. ad, "up, upwards," tollo, "to lift"], *to lift* or *raise up.*

audĕo, ausus sum, audēre, 2, v. semi-dep.: *to dare* or *venture* something, *or* to do something.

aud-ĭo, ivi *or* ii, ītum, īre, 4, v. a.: *to hear* [akin to αὖς (= οὖς), αὐτ-ός, "an ear; modern Greek αὐτίον: auris, ausculto].

augŭr-ĭum, ii, n. [avis, "a bird;" root GAR, "to chatter;" cp. γῆρυς, γραῦς; garrire], *augury, an omen.*

aula, ae, f. [root AV, "to blow:" see aer: the αὐλή of a Greek house, corresponding somewhat to the *atrium* of the Roman, was open above], *a palace.*

aulaeum, i, n.: *tapestry* [see aula].

aura, ae, f.: *the air* [see aer].

aur-ātus, āta, ātum, adj. [aurum, "gold"], *ornamented with gold; gilt.*

aur-ĕus, ĕa, ĕum: *made of gold, golden* [root US, UR, "to burn:" cp. εὕειν, αὔειν: aurora, uro].

aur-is, is, f. [for aud-is; fr. aud-io], *an ear.*

Aur-ōra, ōrae, f.: *Aurora*, the goddess of the dawn [akin to Gr. αὔ-ως = ἠ-ώς, "the early morn," fr. root US, "to burn," and so "to shine"].

aur-um, i, n.: *gold, money* [see aureus].

au-ster, stri, m.: *the south wind* [see aureus; auster means, therefore, "the burning wind"].

aut, con.: *or*: aut . . . aut, *either . . . or.*

auxĭl-ĭum, ii, n. [prob. fr. obsol. adj. auxil-is (= aug-sil-is; fr. aug-ĕo, "to increase"), "increasing"], *aid, help, assistance.*

ăv-ārus, āra, ārum, adj. [root AV, "to be pleased;" cp. avere, ovis: see agnus], *covetous, avaricious.*

ā-vĕho, vexi, vectum, vĕhĕre, 3, v. a. [ā, "away," vĕho, "to carry"], *to carry away.*

āvers-us, -a, -um, perf. part. of averto: *turned away*, i.e., *unfavourable.*

ā-verto, verti, versum, vertĕre, 3, v. a. [ā, "away from;" verto, to turn"], *to turn away.* Pass. in reflexive force, also avertere for avertere se: *to turn one's self*, etc., *away*; *to retire, withdraw.*

ăv-ĭdus, ĭda, ĭdum, adj. [ăv-ĕo, "to desire eagerly"], *eagerly desirous.*

B.

bac-ātus, āta, ātum, adj. [bacc-a, "a berry;" hence, "a pearl"], *set* or *adorned with pearls*; *pearl-.*

barbărus, a, um, adj.: *barbarian, barbarous* [βάρβαρος].

bĕā-tus, ta, tum, adj. [be(a)o, "to make happy"], *happy, fortunate*, etc.

bellā-trix, trīcis, f. [bell(a)o, "to war"], *a female warrior.*

bell-o, āvi, ātum, āre, 1, v. n. [bell-um, "war"], *to wage war; to war.*

bellum, elli, n. [old form, dŭ-bellum: fr. dŭ-o, "two"], *war, warfare.*

bĕn-ĕ, adv. [obsol. bĕn-us = bŏn-us, "good"], *in a good way* or *manner; well.* Comp. irreg. melius sup.: *optime.*

bĕn-i-gn-us, a, um, adj. [for bĕn-i-gĕn-us; fr. bĕn-us (= bŏnus), "good;" GEN, root of gigno (in pass.), "to be born"], *kind, friendly, benignant.*

bĭb-o, i, ĭtum, ĕre, 3, v. a.: *to drink.* Of love: *to drink in, imbibe* [root BI (= πι in πί-νω, "to drink") reduplicated].

bi-lingu-is, e, adj. [bi (= bis), "twice;" lingu-a, "a tongue"], *double-tongued*, i.e., *hypocritical, deceitful, playing a double part.*

bi-ni, nae, na, distrib. adj. plur. [bi (= bis), "twice"], *two apiece; a pair.*

bĭrem-is, is, f. [birem-is, "two-oared;" fr. bi (= bis), "twice;" rēm-us, "an oar"], *a vessel with two banks of oars; a bireme.*

bis (in composition **bi**), num. adv. [for duis; fr. duo, "two"], *twice.*

blandus, a, um, adj. Of things: *fond, kind*, etc.

bŏnus, a, um, adj.: *good.* Comp.: melior; sup.: optimus.

brĕv-ia, ium, n. plur. [brĕvis, "short;" hence, "shallow"], *shallow places, shallows, shoals.*

brĕv-ĭter, adv. [brev-is "short"], *shortly, briefly.*

C

cădo, cĕcĭdi, cāsum, cădĕre, 3, v. n.: *to fall*, in the fullest acceptation of the word. Of victims: *to fall in sacrifice*; *to be slain* or *offered*. Of sounds: *to abate*, *subside*, *die away*.

cădus, i, m.: *a jar*, esp. for wine [κάδος].

caecus, a, um, adj.: *blind*, *blinded*, whether physically or mentally; *hidden*, *concealed*, *secret*.

caed·es, is, f. [caed-o, "to slay"], *blood* shed in slaughter, *gore*.

caelestis, e, adj. [see caelum, "heaven"], *heavenly*.

cael·o, āvi, ātum, āre, 1, v. a. [caelum, "a graver;" fr. cavillum: that which hollows (cavo)], *to engrave in relief* metals; and, later, *to cast* or *found*; *to chase*; *to emboss*.

caelum, i, n. [root KU, "to swell;" see cavo], *heaven*.

caesăries, ārĭei, f.: the *hair* of the head [caedo, to cut; cp. κουρή, fr. κείρω].

căl·ĕo, ŭi, no sup., ēre, 2, v. n.: *to be hot*.

campus, i, m.: *a plain* [prob. akin to κῆπος, "a garden"].

cănistra, ōrum, n. plur.: *a basket* made from reeds [κάναστρα].

căno, cĕcĭni, cantum, cănĕre, 3, v. a.: *to sing*, *celebrate* in *song* or *verse* [root CAN, "to sound;" cp. καναχή; A.S. hana, a cock (singer)].

can·tus, tūs, m. [see căn-o]. Of birds: *a singing*, *note*, etc.

cā·nus, na, num, adj.: *grey*, *hoary*, *venerable* [akin to καίω, "to burn"].

capesso, essīvi or essi, essitum, essĕre, 3, v. a. desid. [căpio, "to take"], *to perform*.

căpio, cēpi, captum, căpĕre, 3, v. a. [root KAP, "to take, or hold;" cp. κώπη, κάπτω, κάπη, capulus], *to take*, in the widest sense of the word; *to reach*, *arrive at*, etc., a place; *to take*, *seize*, *choose*.

căp·ut, ĭtis, n.: *a head* [see capio].

carcer, ĕris, m.: *a prison*, *prison-house* [Sicilian κάρκαρον].

card·o, ĭnis, m.: *the pivot and socket* by which the doors of the ancients were fixed and made to open and shut; commonly rendered, *hinge*; *the turning point*, *main point*, of matters [root KARD, "to swing," cp. κραδαίνω, καρδία, cor.: A.S. heorte; Eng. heart].

carpo, carpsi, carptum, carpĕre, 3, v. a.: *to feed*, or *live upon* [akin to ἁρπάζω, "to seize"].

cā·rus, ra, rum, adj.: *beloved*, *dear* [for cam-rus; root KAM, "to love," cp. amor, i.e., camor].

castra, trōrum, n. plur. [root SKAD "to cover," hence castra = scadtra, cp. casa (= scadsa); cassis (= scadtis): Ger. schatten, Eng. shade], *an encampment*, *camp*.

cā·sus, sūs, m. [for cad-sus; fr. căd-o], *a chance*, *accident*, *event*, *misfortune*, *calamity*, *ruin*.

căterva, ae, f.: *a crowd*, *troop*, *band* of persons.

causa, ae, f. [root SKU, "to protect," cp. σκῦτος, κεύθειν: cutis, scutum, obscu-r-us], *a cause*, *reason*, *motive*.

căv·o, āvi, ātum, āre, 1, v. a. [căv-us, "hollow," root KU, "to swell out," cp. κοῖλος, κῦμα: cumulus, caelum (= cavillum)], *to hollow out*.

căvus, a, um, adj.: *hollow*.

cĕlĕbro, āvi, ātum, āre, v. a. [cĕlĕber, celebris, "much frequented;" hence, of a religious ceremony, *etc.*, to which great numbers of persons resort], *to solemnize*, *keep festive* or *festal*.

cel·er, ĕris, ĕre, adj. [root KAR, or KAL, "to move;" cp. κέλλω, κέλης: celox, currere: A.S. hors], *swift*.

cĕlĕr·o, āvi, ātum, āre, 1, v. a. [celer, "swift"], *to quicken*, *to hasten*, *to speed on* or *forwards*; *to accelerate*.

cel·la, lae, f. [root KAL, "to hide," cp. καλιά, καλύξ: oc-culere: celare, clam, clandes, color: A.S. helan, Eng. heal], *a cell*.

cel·o, āvi, ātum, āre, 1, v. a.: *to hide*, *conceal* [see cella].

cel·sus, sa, sum, adj. [root KAR, "to project;" cp. κόρη; cerebrum, collis, columna, culmus, culmen: A.S. helm], *high*, *lofty*.

centum, num. adj. indecl.: *a hundred*. Poetically for any indefinite large number; e.g., *innumerable*, *countless* [akin to Gr. ἑκατόν].

cerno, crēvi, crētum, cernĕre, 3, v. a. [root CER, "to separate, or divide," cp. κρίνω, κρίσις, Lat. cri-men], *to perceive*, *discern*, *see*, whether by the eye or the mind.

cert·e, adv. [cert-us, "sure"], *surely*, *assuredly*, *certainly*.

certo, āvi, ātum, āre, 1, v. n. intens. [cer, root of cer-no, "to fight," see cerno], *to contend*, *vie* with one in some thing.

certus, ta, tum, adj. [CER, root of cer-no, "to decide"], *fixed, settled, sure; trusty faithful*, etc.

cer-vix, vicis, f. [root KAR, "to project;" cp. καρα: celsus, columna, collis, cerebrum; for cer-vehs (vehs: "to carry"], a *neck*.

cer-vus, vi, m. [root KAR, "to be hard; cp. κερας, κάρυον: cornu, carina: Eng. hart, horn], *a stag*.

ces-so, sāvi, sātum, sāre, v. n. intens. [for ced-so; fr. cēd-o, "to go away"], *to be remiss* in anything.

cētĕrus, a, um (rare in sing.), adj.: *the other; the remaining*. As subst.: **cētĕra**, ōrum, n. plur.: *the remaining things*.

chŏrus, i, m.: *a dance* [χορός].

cĭĕo, civi, citum, ciēre, 2, v. a. ("to make to go;" hence). *to rouse, stir up* [root KI, "to stir up:" cp. κιω, κινυμαι: citus. solli-citus].

cingo, cinxi, cinctum, cingĕre, 3, v. a.: *to surround, encircle*. Of birds: *to wheel around* in flight.

cing-ŭlum, ŭli, n. [cingo, "to gird"], *a girdle, belt*.

circum, adv. and prep. [prob. adverbial acc. of circus, "a ring"] [root KAR, "to curve:" cp. κυρτός, κυκλος, κρικος: curvus, corona, collum]. Adv.: *around, round about, all round*. Prep. with acc.: *around*, etc.

circŭm-ăgo, ēgi, actum, ăgĕre, 3, v. a. [circum, "around;" ăgo, "to drive"]. Of a vessel as object: *to drive round, wheel around*.

circum-do, dĕdi, dătum, dare, 1, v. a. [circum, "around," do, "to put"], *to surround, encircle, enclose*.

circum-fundo, fūdi, fūsum, fundĕre, 3, v. a. [circum; fundo, "to pour"], *to pour around; to surround* with, *envelope* in, a cloud, *etc*.

circum-tex-tus, ta, tum, adj. [circum, "around;" tex-o, "to weave"], *woven around*, or *all round*.

cĭthăra, ae, f.: *a harp, cithara* [κιθαρα].

cit-o, adv. [cit-us, "quick"], *quickly*. Comp. cit-ius.

ci-tus, ta, tum, adj. [ci-ĕo, "to put in motion"], *swift, fleet*. In adverbial force: *swiftly, quickly, rapidly*.

clam, adv.: *secretly, privately, by stealth* [for celam: root KAL, "to cover;" cp. καλυπτω: celo].

clām-or, oris, m. [root KAL, "to call;" cp. καλεῖν, κλη'ζω: (c)lamentor, kalendae], *outcry, clamour, confused shouting*.

clā-rus, ra, rum, adj. Of light: *clear, bright* [probably for c(a)larus: same root as clamor], *famous, famed, renowned, illustrious*.

classis, is, f. Of persons summoned for sea-service; *a fleet*, comprising both the ships and the men serving in them. [See clamor].

clau-do, si, sum, dĕre, 3, v. a.: *to shut, to shut up, close; to surround, shut in* [KLU, "to shut;" cp. κλειω, κλεις: clavis].

claus-trum, tri, n. [for claud-trum; fr. claud-o, "to shut"], *a bar*, or *bolt*.

coepĭo, i, tum, ĕre and isse, 3, v. n. and a. [contr. fr. coăpio; fr. co (= cum), in "augmentative" force; ăpio, "to lay hold of"]. Neut.: *to begin, commence*. Act.: *to begin* or *commence* something.

coe-tus, tūs, m. [another form of coĭtus; fr. co-eo, "to come together;" co = cum, "together;" root I, "to go," or "come"]. Of persons: *a meeting, company*, etc. Of birds: *a flock, body*, etc.

co-gnō-men, minis, n. [co (=cum), "together with;" gnōmen = nōmen, "a name"], *a family* or *surname*. For nomen: *a name* or *appellation*.

co-gnosco, gnōvi, gnitum, gnoscĕre, 3, v. a. [co (=cum), in "augmentative" force; gnosco, = nosco, "to become acquainted with"], *to become thoroughly acquainted with; to understand, learn*.

cōgo, coēgi, coactum, cōgĕre, 3, v. a. [contr. fr. cō-ăgo; fr. co (= cum), "together," ăgo, "to drive"], *to force, compel*.

collectus, a, um, p. perf. pass. of colligo: *gathered up*, or *collected*.

col-lĭgo, lēgi, lectum, ligĕre, 3, v. a. [for con-lĕgo; fr. con (= cum), "together;" lego, "to gather"], *to gather together*, or *up; to collect*.

collis, is, m.: *a hill* [see cervix].

collum, i, n.: *the neck* [see circum].

cŏlo, cŏlui, cultum, cŏlĕre, 3, v. a.: *to till, cultivate; esteem, hold in favour*, or *regard*.

cŏl-ōnus, ōni, m. [col-o, "to inhabit"], *a settler, colonist*.

cŏlumna, ae, f.: *a column, pillar* [see cervix].

cŏma, ae, f.: *the hair* of the head.

comit-or, ātus sum, āri, 1, v, dep. [comes, comit-is, "a companion"], *to be*

a companion to; to accompany, attend. P. perf. in pass. force: *accompanied, attended.*

com-mis-sum, i, n. [for committ-sum; fr. committo, "to commit" a fault, *etc.*], *a fault, offence, transgression.*

com-mitto, misi, missum, mittere, 3, v. a. [com (= cum), "together," mitto, "to cause to go"]. Of a fault, *etc.*: *to perpetrate, commit.*

com-mŏveo, movi, motum, movēre, 2, v. a. [com (= cum) in "intensive" force; mŏveo, "to move"], *to disturb, affect, disquiet, etc.* With respect to the passions, *etc.*: *to rouse, excite.*

com-păg-es, is, f. [com (= cum), "together;" PAG, root of pango, "to fasten"]. Of a structure: *a fastening.* Of the sides, *etc.*, of a vessel: *a joint, seam, etc.*

compello, āvi, ātum, āre, 1, v. a. [compello (3, v. a.) in reflexive force, "to bring one's self" to a person in order to address him; hence], *to address, speak to, accost.*

com-pello, puli, pulsum, pellĕre, 3, v. a. [com (= cum), in "strengthening" force; pello, "to drive"], *to drive, force.*

com-plector, plexus sum, plecti, 3, v. dep. [com (= cum), "with," plecto, "to entwine"], *to embrace, clasp.*

complexus, us, m. [for complect-sus; fr. complect-or, "to embrace"], *an embracing, embrace.*

com-pono, posui, positum, ponere, 3, v. a. [com (= cum), "together," pono, "to put"]. With accessory notion of arrangement, and with personal pronoun as object: *to recline on a couch at table, etc.* Of the day: *to end, close.* ("To dress, or lay out, a dead body," hence), *to bury, to inter, to calm, still, allay, appease.*

concili-o, āvi, ātum, āre, 1, v. a. [concili-um, "an assembly"], *to make friendly, conciliate, procure the favour of.*

con-cludo, clusi, clusum, cludere, 3, v. a. [con (= cum), in "[illegible]" force; cludo (= claudo), "to shut"], *to shut close, ma[illegible].*

con-curro, curri (rarely [illegible]), cursum, currĕre, 3, v. n. [con (= cum), "together," curro, "to run"], *to rush together in battle, engage in combat, fight.*

concur-sus, ūs, m. [for concurr-sus; fr. concurr-o, "to run together"], *a concourse, crowd, concourse.*

con-do, dĭdi, dĭtum, dĕre, 3, v. a. [con (= cum), "together," do, "to put"], *to build*; of a state, *etc.*: *to found.* Of a nation: *to found, establish.*

con-fido, fisus sum, fidĕre, 3, v. semi-dep. [con (= cum) in "intensive" force; fido, "to trust"], *to trust strongly, entertain a confident hope.*

con-fŭgio, fūgi, fŭgitum, fŭgĕre, 3, v. n. [con (= cum), "with," fŭgio, "to flee"], *to flee for refuge or succour.*

con-gredior, gressus sum, gredi, 3, v. dep. [for con-gradior; fr. con (= cum), "together," gradior, "to step"], *to fight, engage, contend.*

congressus, ūs, m.: *a coming together, match.*

con-jungo, junxi, junctum, jungĕre, 3, v. a. [con (= cum), "together;" jungo, "to join"], *to join together, unite.*

conjunx [for conjung-s; fr. conjung-o, root of conjungo, "to join together"], *a husband; a wife.*

co-nub-ium, ii, n. [con (= cum), "together," nūbo, "to veil one's self," as a bride does, hence, "to wed"], *marriage, wedlock.*

con-scendo, scendi, scensum, scendĕre, 3, v. a. [for con-scando, fr. con (= cum), in "augmentative" force, scando, "to mount"], *to mount, ascend, climb.* With aequor, *etc.*, as object: *to navigate.*

con-sci-us, a, um, adj. [con (= cum), "with," scio, "to know"], *conscious to one's self.*

con-sido, sēdi, sessum, sīdĕre, 3, v. n. [con (= cum), "together," sīdo, "to sit down"], *to settle, take up one's abode.*

consil-ium, ii, n. [prob. for consul-ium; fr. consul-o, "to consult"], *counsel, plan.*

con-sisto, stĭti, stĭtum, sistĕre, 3, v. n. [con (= cum), in "strengthening" force; sisto, "to stand"], *to stand still, to stop, remain.* Of the mind: *to be at rest, or ease.*

con-spec-tus, tūs, m. [conspicio, "to look at;" through true root [illegible]], *sight, view.*

con-spicio, spexi, spectum, spicĕre, 3, v. a. [for con-specio; fr. con (= cum), in "strengthening" force; specio, "to see"], *to see, behold.*

con-stituo, stitui, stitutum, stituĕre, 3, v. a. [for con-statuo, fr. con (= cum), "together," statuo, "to set, or place"]. Mentally: *to resolve, determine to die, etc.*

con-tendo, tendi, tensum *or* tentum, tendĕre, 3, v. a. [con (=cum), in "intensive" force; tendo, "to stretch"]. With inf.: *to endeavour, strive.*

con-tingo, tigi, tactum, tingĕre, 3, v. a. and n. [for contango; fr. con (=cum), in "augmentative" force; tango, "to touch"]. Act.: *to take hold of, seize, lay hands on, touch.* Neut.: *to happen, fall out, come to pass.*

contrā, adv. and prep. Adv.: *on the other hand, in reply.* Prep. gov. acc.: of place: *over against, opposite.*

contrā-rius, ria, rium, adj. [contra], *hostile, opposing, untoward.*

con-tundo, tŭdi, tūsum, tundĕre, 3, v. a. [con (=cum), in "intensive" force; tundo, to bruise *or* pound"], *to subdue, overpower, crush, destroy.*

con-vello, velli *or* vulsi, vulsum, vellĕre, 3, v. a. con. (=cum), in "augmentative" force; vello, "to pluck"], *to tear in pieces, shatter.*

con-vĕnio, vēni, ventum, vĕnīre, 4, v. n. [con (=cum), "together;" vĕnio, "to come"], *to come together, assemble.*

con-verto, verti, versum, vertĕre, 3, v. a. [con (=cum), in "strengthening" force; verto, "to turn"], *to turn round, turn.*

convex-um, i (mostly plur.), n. [convex-us, "concave"], *a vault, arch; a hollow spot, a hollow, cavity; a sloping side, slope.*

con-vīv-ium, ii [convīv-o, "to live together"], *a feast, entertainment, banquet.*

co-ŏrior, ortus sum, ŏrīri, 3, dep. [co (=cum), in "strengthening" force; ŏrior, "to rise"], *arise, break forth.*

c-ōp-ia, iae, f. [contr. fr. co-op-ia; fr. co (=cum), in "strengthening" force; (ops) op-is, "means" of any kind], *means, power, opportunity.*

cor, cordis, n.: *a heart; the heart,* or *mind* [see cardo].

c-ōr-am, adv. [contr. fr. co-or-am: fr. co (=cum), in "strengthening" force; os, or-is, "the face"], *before* one, *in* one's *presence.*

cor-nu, nūs, n.: *a horn* [see cervus].

cŏrōna, ae, f.: *a crown,* or *circlet,* of metal [see circum].

cŏrōn-o, āvi, ātum, āre, 1, v. a. [cŏrōn-a, "a garland," see circum]. Of goblets: *to fill to the brim* with wine.

corp-us, ŏris, n. [root KAR, "to make:" cp. κραίνω, κρέων: Ceres, cresco, creare], *the body; a dead body; a carcase* or *corpse.*

cor-rĭpio, rĭpŭi, reptum, rĭpĕre, 3, v. a. [for con-răpio; fr. con (=cum), "together;" răpio, "to drag, *or* draw"], *to seize snatch.* Of space traversed: *to hasten through* or *along; to pass quickly over.*

cor-rumpo, rūpi, ruptum, rumpĕre, 3, v. a. [for con-rumpo; fr. con (=cum), in "intensive" force; rumpo, "to break"], *to spoil, mar.*

cŏrusc-us, a, um, adj. [see celer], *in waving motion, waving, tremulous.*

costa, ae, f. [cp. French côte, côté], *a rib.*

cŏthurnus, i, m.: *a high* hunting *boot,* laced in front, worn by the Greeks [κόθορνος].

crātēr, ēris, m.: *a bowl* for mixing wine; *a goblet* [κρατήρ].

crē-ber, bra, brum, adj. [CRE, root of cre-sco, to increase," see corpus], *frequent, repeated.* With abl.: *furnished abundantly with; abounding in, thick.*

crē-do, dĭdi, dĭtum, dĕre, 3, v. n. and a. Neut.: *to trust, believe.* Parenthetically: credo, *I believe, suppose, imagine.*

cri-nis, nis, m. [for crē-nis; fr. CRE, root of cre-sco, "to grow"], *the hair* of the head.

crin-ītus, īta, ītum, adj. [crin-is, "hair"], *with flowing hair,* or *locks.*

crisp-o, āvi, ātum, āre, 1, v. a. [crisp-us, "curled"], *to whirl round, brandish.*

crist-ātus, āta, ātum, adj. crist-a, "a crest"=cer-ista: see cervix], *crested, plumed, with a crest* or *plume.*

crŏ-cĕus, ĕa, ĕum, adj. [croc-us, "saffron"], *saffron-coloured, yellow.*

crūd-ēlis, ēle, adj. [root KRU, "to be hard;" cp. κρυός, κρυμος, κρύσταλλος: cruor, caro, crusta], *cruel.* Of hatred: *fierce.*

crŭentus, a, um, adj. [prob. akin to crŭor, "blood"], *bloody, gory.*

cum, prep. gov. abl.: *with* [akin to Gr. ξύν (for κσυν), συν].

cŭ-mŭlus, mŭli, m. [see cavo], *a heap, pile, mass.*

cunctus, a, um, (most frequently plur.), adj. [contr. from conjunctus, p. perf. pass. of conjungo, "to join, *or* unite together," or co-vinctus, "bound together"], *all, the whole, the whole of.* As subst.: **cuncti**, ōrum, m. plur: *all.*

cūr (anciently **quor**), adv. [contr. fr quā re, *or* cui rei: the abl. *or* dat. of qui and res, respectively], *why.*

cūr-a, ae, f. [for coer-a; fr. coer-o, old form of quaer-o, "to seek;" root SKU, "to

look," cp. κοF-έω, caveo, "to search"], *care, anxiety, solicitude; an object of care, a care.*

curro, cucurri, cursum, currĕre, 3, v. n.: *to run* [see celer].

curr-us, us (dat. curru, v. 156), m. [curr-o, "to run;" see curro]. *a chariot, car.*

cur-sus, sus, m. [for curr-sus; fr. curr-o, "to run"], *a voyage, course by sea, etc.*

cuspis, idis, f. [root KI, "to sharpen," see cos], *a spear, lance, javelin.*

custos, odis, com. gen. [root SKU, "to cover;" see causa], *a keeper, guardian.* Collectively: *guards, an armed force.*

cycnus, i, m.: *a swan* [root KAN, "to sing, or sound;" see cano].

D.

dā, pres. imper. of do.

dap-s, is (gen. plur. seems not to occur), f.: *a rich feast, a magnificent banquet* [akin to δαπ, root of δάπ-τω, "to devour," and δαπ-άνη, "expense"].

dător, tōris, m. [d(a)-o, "to give"], *a giver, bestower.*

dē, prep. gov. abl. Of local relations: *from, down from.* Of time: *directly after.* Of origin, etc.: *from, according to.*

dea, ae, f. [akin to deus], *a goddess.*

dĕcōr-us, a, um, adj. [dĕcor, decoris, "gracefulness"], *graceful, elegant, beautiful.*

dĕc-us, ŏris, n. [dec-et, "it is becoming"], *ornament, decoration, splendor.*

dē-fetiscor, fessus sum, fetisci, 3, v. dep. inch. [for de-fatiscor; fr. de, in "strengthening" force; fatiscor, "to grow faint"], *to become quite faint, or weary.*

dē-fīgo, fixi, fixum, figĕre, 3, v. a. [dē, "down;" figo, "to fix"]. Of the eyes: *to fasten, or fix intently, downward on some object beneath.*

dē-flŭo, fluxi, fluxum, fluĕre, 3, v. n. [dē, "down;" fluo, "to flow"]. Of a garment: *to fall in flowing folds, to descend, etc.*

dē-hinc, adv. [de, "from;" hinc, "hence"], *hereupon, afterwards, next, then.*

dē-hisco, hivi, no sup., hiscĕre, 3, v. n. [de, "asunder;" hisco, "to yawn"], *to yawn, or gape, asunder.*

dē-inde, adv. [dē, "from;" inde, "thence"]. Of succession: *afterwards, next in order, after that.* Of time: *in the next place, afterwards, after that.*

dēmis-sus, sa, sum, adj. [for demitt-sus, fr. demitt-o, "to send down"], *downcast, hanging downwards.* Of genealogical descent: *derived, descended.*

dē-mitto, misi, missum, mittĕre, 3, v. a. [dē, "down;" mitto, "to send"], *to send down.*

dem-um, adv. [a lengthened form of the demonstrative particle *dem* in i-dem, tan-dem], *at length, at last.*

dē-ni, nae, na, num. adj. plur. [for dec-ni; fr. dec-em, "ten"], *ten.*

dē-pendĕo, no perf. nor sup., pendēre, 2, v. n. [de, "down;" pendeo, "to hang"]. With abl.: *to hang down, or depend, from.*

dē-rĭpio, ripui, reptum, ripĕre, 3, v. a. [for de-rapio; fr. dē, "away," răpio, "to tear"], *to tear away, or off.*

dēsert-a, orum, n. plur. [desertus, "desert, solitary"], *desert, solitary, or waste places, deserts.*

dē-sisto, stiti, stitum, sistĕre, 3, v. n. [de, "away from;" sisto, "to set one's self, stand"], *to leave off, give over, cease, desist.*

despec-to, tavi, tātum, tāre, 1, v. a. intens. [despicio, "to look down upon," through root SPEC], *to look down upon intently from a height.*

dē-spĭcio, spexi, spectum, spicĕre, 3, v. a. [for de-specio; fr. de, "down upon;" specio, "to look"], *to look down upon from a height.*

dē-suesco, suevi, suetum, suescĕre, 3, v. a. [dē, denoting "removal;" suesco, "to accustom"], *to become unaccustomed.*

dē-sŭper, adv. [de, "from;" super, "above"], *from above.*

dē-trūdo, trusi, trūsum, trūdĕre, 3, v. a. [de, "down;" trudo, "to thrust"], *to thrust down, or off from.*

deus, i, m.: *a god* [root DIV, "to be bright;" cp. διFός, δῆλος; dies, divus].

dē-vĕnio, veni, ventum, venīre, 4, v. a. [de, "down;" venio, "to come down"]. With acc. of place: *to come to, arrive at.*

dē-vŏvĕo, vovi, votum, vovēre, 2, v. a. [dē, "from;" vŏveo, "to vow"]. In a bad sense: *to devote, destine, to some misfortune.*

dextra, ae, f. [dexter, dext(e)ra, "right, on the right side;" root DEK, "to receive," or DIK, "to point out;" cp. δεξιτερός, δείκνυμι; digitus, index], *the right hand.*

dĭcĭ-o, ōnis, f. [perhaps fr. dīc-o, "to say"], *dominion*, *power*, *authority*.

dīco, dixi, dictum, dīcĕre, 3, v. a. [root DIK, "to point out;" cp. δείκνυμι, δίκη: digitus, indico], *to say*, *tell*, *speak*; *to relate*, *declare*; *to call*, *name*.

dĭc-o, āvi, ātum, āre, 1, v. a.: *to set apart*, *dedicate* [akin to dico].

dic-tum, ti, n. [dic-o], *a word*, *order*, *command*.

dĭes, ēi, m. (in sing. sometimes f.): *a day*, *the light of day*, *the daylight* [see deus].

dif-fundo, fūdi, fūsum, fundĕre, 3, v. a. [for dis-fundo; fr. dis, "in different directions;" fundo, "to pour out"]. Of the locks: *to spread*, or *waft about*.

dign-or, ātus sum, āri, 1, v. dep. [dign-us, "worthy"], *to deem* or *hold* one, *etc.*, *worthy* of something.

dig-nus, na, num, adj. [root: see dico]. Of things: *suitable*, *fit*, *becoming*, *proper*; *that of which one*, etc., *is worthy*.

di-līgo, lēxi, lectum, līgĕre, 3, v. a. [for di-lego; fr. di (= dis), "apart," lego, "to choose"], *to value*, or *esteem highly*; *to love*.

dī-mitto, mīsi, missum, mittĕre, 3, v. a. [di (= dis), "apart;" mitto, "to send"], *to send about in different directions*, or *to different parts*.

dī-rigo, rexi, rectum, rigĕre, 3, v. a. [for di-rego; fr. di (=dis), in "strengthening" force; rĕgo, "to keep or put straight"], *to guide*, *direct*.

dīrus, a, um, adj.: *fearful*, *dreadful*, *horrible* [prob. akin to δείδω, "to fear"].

disco, dĭdĭci, no sup., discĕre, 3, v. a.: *to learn* [root DIK; see dico].

discrī-men, mĭnis, n. [for discernmen, fr. dis-cerno, "to separate," through root CRE], *distinction*, *difference*; *risk*, *hazard*, *danger*.

dis cumbo, cŭbŭi, cŭbĭtum, cumbĕre, 3, v. n. [dis, "towards different sides;" cumbo, "to lie down"], *to lie down by stretching one's self out* from one side of a couch, *etc.*, to the other; *to recline* on a couch, *etc.*

dis-jĭcio, jēci, jectum, jicĕre, 3, v. a. [for dis-jac-o; fr. dis, "asunder;" jăcio, "to throw"], *to scatter*, *disperse*.

dis-jungo, junxi, junctum, jungĕre, 3, v. a. [dis, denoting "opposition" or "reversal;" jungo, "to join"], *to divide*, *part*, *remove*.

dis-pello, pŭli, pulsum, pellĕre, 3, v. a. [dis, "in different directions;" pello, "to drive"], *to drive in different directions*; *to disperse*, *scatter*.

dissĭmŭl-o, āvi, ātum, āre, 1, v. a. [for dissimil-o; fr. dissimil-is, "unlike"]. Without nearer object: *to conceal*, or *hide one's self*; *to remain concealed*, or *hidden*.

distendo, tendi, tensum or tentum, tendĕre, 3, v. a. [dis "apart," tendo, "to stretch"], *to swell out*, *distend*.

dĭu, adv. [adverbial, abl. of obsol. dius (= dies), "a day"], *for a long time*; *a long while*. (Comp.: diūtius: sup.: diutissime.)

dīv-a, ae, f. [akin to divus: see deus, for not], *a female deity*, *a goddess*.

diver-sus, sa, sum, adj. [for divertsus; fr. divert-o, "to turn in a different direction"], *turned in a different direction*, i.e., *hither and thither*; *far distant*.

dīv-es, ĭtis, adj. With gen.: *rich*, or *abounding in*. (Comp.: ditior); sup.: ditissimus [akin to root DIV, "to shine;" see deus].

dī-vĭdo, vīsi, vīsum, vidĕre, 3, v. a.: *to divide out*, *distribute* [di (= dis), "asunder;" root VID, "to separate;" cp. *viduus*, *vidua*; Eng. *widow*].

dīv-īnus, ina, inum, adj. [dīv-us, "a deity"], *divine*, *heavenly*.

dīv-us, i (gen. plur. divûm), m.: *a deity*, *a god* [see deus].

do, dĕdi, dătum, dăre, 1, v. a.: *to give* in the widest sense of the word. Phrases: Dare vela (*to give the sails* to the wind; i.e.), *to set sail*. Dare amplexūs (*to give embraces*; i.e.), *to embrace*. Of sounds: *to give*, or *pour*, *forth*; *to allow*, *permit* [root DA, "to give," cp. δί-δω-μι, δόσις, δοτήρ: dator].

dŏc-ĕo, ŭi, tum, ēre, 2, v. a. [akin to dic-o, "to say"], *to teach*, *instruct*, *inform*.

dolĕo, ŭi, ĭtum, ēre, 2, v. n. and a.: Neut.: *to grieve*, or *sorrow*. Act.: *to grieve* or *sorrow at*, or *over*; *to lament*, etc.

dŏl-or, ōris, m. [dŏl-ĕo, "to grieve"], *grief*, *sorrow*.

dol-us, i, m.: *craft*, *fraud*, *guile*, *deceit* [δόλος].

domĭn-or, ātus, sum, āri, 1, v. dep. [domĭn-us, "lord," "master;" root DAM, "to conquer;" cp. δαμάω, δάμαρ: domo; Eng. tame], *to bear rule*, *hold sway*, *have the dominion*.

dŏmĭnus, ĭni, m. [either fr. dŏm-us, and so, "one pertaining to the house;" or, rather, from dŏm-o, (as) so, "the subduer," *etc.*], *master*, *ruler*, *lord*.

dŏmus, i and ūs, f.: *a dwelling, abode, house*; *a family, house, line* [δόμος].

dōnec, conj.: *until, till at length.*

dō·num, i, n. [for danum; fr. DA, root of do, "to give"]: *a gift, present*; *a votive offering to a deity.*

d-orsum, orsi, n. [contr. fr. devorsum, fr. de, "downwards," vorsum, "turned"]. Of rocks: *a ridge.*

dŭb·ĭus, ia, ium, adj. [for du-hibius; fr. duo, "two"; hăbeo, "to have," i.e., "to hold by two," i.e., "to hold doubtful"], *doubtful, uncertain.*

dūco, duxi, ductum, dūcĕre, 3, v. a.: *to lead*; *to construct, erect*; *to derive one's origin, etc., descend.*

duc·tor, tōris, m. [duc-o, "to lead"], *a leader.*

dulc·is, e, adj.: *sweet* in taste; *dear, beloved* [usually considered akin to γλυκύς].

dum, conj. [akin to diu], *while, whilst, during the time that*; *until that, until.*

dŭ·plex, plĭcis, adj. [for duplic-s, fr. du-o, "two," plic-o, "to fold"], *two-fold, double.* Plur.: *both.*

dūr-o, āvi, ātum, āre, 1, v. n. [dur-us, "hard"]. Of persons: *endure, hold out, etc.*

dūrus, a, um, adj.: *hard* in nature, etc., *unfortunate, adverse.*

dux, dŭcis, comm. gen. [for duc-s, fr. duc-o, "to lead"], *a leader, conductor, guide*; *a leader, commander.*

E.

ē: see ex.

ĕbur, ŏris, n.: *ivory.*

ē·dūco, duxi, ductum, dūcĕre, 3, v. a. [e (= ex), "out," duco, "to lead"], *to lead out, or forth.*

ef·fĕro, extŭli, ēlātum, efferre, v. a. irreg. [for ex-fero, fr. ex, "out," fero, "to bear"], *to bear, carry or bring out or forth*; *to raise up, or lift*; *to uplift.*

ef·fĭcio, fēci, fectum, fĭcĕre, 3, v. a. [for ex-facio, fr. ex, "out," facio, "to make"], *to form, produce.*

ef·fŏdio, fōdi, fossum, fŏdĕre, 3, v. a. [for ex-fodio, ex, "out," fodio, "to dig"], *to dig out, or up*; *to excavate.*

ef·fundo, fūdi, fūsum, fundĕre, 3, v. a. [for ex-fundo, fr. ex, "forth," fundo, "to pour"], [illegible]

ĕgens, ntis, p. pres. of egeo: *needy, destitute.*

ĕgē·nus, na, num, adj. [ĕgĕo, "to be in need"]. With gen.: *in need, or destitute of.*

ĕg·ĕo, ŭi, no sup., ēre, 2, v. n.: *to be needy, or in need* [root AGH, "to be in want," cp. ἀχήν].

ĕgo, gen. mei (plur. **nos**, gen. nostrum, or nostri), pron. pers. I.

ē·grĕdior, gressus sum, grĕdi, 3, v. dep. [for ē-gradior, fr. ē (= ex), "out," gradior, "to step"], *to disembark, land, from a vessel.*

ē·grĕgius, a, um, adj. [e (= ex), "from;" grex, "a flock"], *eminent, famous.*

ē·jĭcio, jēci, jectum, jĭcĕre, 3, v. a. [for ē-jăcio; fr. e (= ex), "out," jăcio, "to cast"], *to cast, or throw out.* P. perf. pass.: *wrecked, shipwrecked, cast ashore.*

ē·lābor, lapsus sum, lābi, 3, v. dep. [e (= ex), "out, or away from," lābor, "to glide"], *to slip away from, to escape.*

ē·mitto, mīsi, missum, mittĕre, 3, v. a. [ē (= ex), "out," mitto, "to send"], *to send out, or forth*; *to let go.*

en, interj.: *lo! behold!*

ĕnim, conj.: *truly, certainly, surely, indeed, for.*

ĕ·o, īvi or ii, ĭtum, īre, v. n.: *to go* [root I, akin to Gr. εἶμι].

eōdem, adv. [eundem = eundem, acc. sing. of idem, "the same"], *to the same place.*

eōus, a, um, adj. [ἠώς, "the dawn"], *eastern.*

ĕpŭlum, i, n. plur.; **ĕpŭlae**, ārum, f.: *a feast, banquet.*

ē·quĭdem, adv. [for ec-quidem, fr. demonstrative suffix ce, changed before the k sound into ec; quidem, "indeed"], *indeed, verily, truly.*

ĕqu·us, i, m.: *a horse* [akin to Gr. [illegible], root AK, "swift," cp. [illegible]].

ergo, adv. [akin to vergo, "to bend itself, incline"], *therefore, in consequence, consequently.*

ē·rĭpio, rĭpŭi, reptum, rĭpĕre, 3, v. a. [for e-rapio, fr. ē (= ex), "away," rapio, "to snatch"], *to snatch away*; *to deliver, set free.*

erro, āvi, ātum, āre, 1, v. n.: *to wander, rove, stray.*

err·or, ōris, m. [perhaps erro-r; fr. [illegible], to move quickly], [illegible], *a wandering*, [illegible]

ē-rumpo, rūpi, ruptum, rumpĕre, 3, v. a. [ē (= ex), "out," rumpo, "to break"], *to break out from, to sally forth from.*

ĕt, conj.: *and*: et . . . et, *both . . . and*; *and too, and moreover* [akin to Gr. ἔτ-ι, "moreover"].

ĕtĭam, conj.: *and also, furthermore, moreover, likewise*; *even* [akin to ἔτι; Lat. *et*].

ē-verto, verti, versum, vertĕre, 3, v. a. [ē (= ex), "out;" verto, "to turn"]. Of the waters: *to upheave, agitate.*

ex (ē), prep. gov. abl.: *out of*: *away from, from among, from the midst of*; *of*. Of time: *from, after.*

exactus, a, um, p. perf. pass. of exigo: *precise, accurate, exact.* As subst.: **exacta**, ōrum, n. plur.: *accurate things*, i.e., *precise* or *exact information.*

ex-ănĭm-us, a, um, adj. [ex, denoting "negation;" ănim-a, "life"], *without*, or *devoid of, life*; *lifeless, dead.*

ex-audĭo, audivi or audii, auditum, audīre, 4, v. a. [ex, "without force;" audio, "to hear"]. Without nearer object: *to hear.*

ex-cēdo, cessi, cessum, cēdĕre, 3, v. n. [ex, "forth;" cedo, "to go"]. With abl.: *to go forth*, or *depart from*; *to leave.*

excĭd-ĭum, ii, n. [for excscidium; fr. ex = Gk. ἐκ, intensive: scindo, "to destroy"], *destruction, overthrow.*

ex-cĭdo, cidi, no sup., cidĕre, 3, v. n. [for ex-cado; fr. ex, "out;" cado, "to fall"], *to slip out, escape*, from the mind, memory.

ex-cīdo, cīdi, cīsum, cīdĕre, 3, v. a. [for ex-caedo; fr. ex, "out;" caedo, "to cut"], *to cut* or *hew out.*

ex-cĭpĭo, cēpi, ceptum, cipĕre, 3, v. a. [for ex-capio; fr. ex, "without force;" căpio, "to take"], *to take, receive.*

ex-cūdo, cūdi, cūsum, cūdĕre, 3, v. a. [ex, "out;" cūdo, "to strike"], *to strike forth*, or *out*; *to produce* by striking.

ex-cŭtĭo, cussi, cussum, cŭtĕre, 3, v. a. [for ex-quatio; fr. ex, "out;" quatio, "to shake"], *to shake out* or *off* from anything.

ex-ĕo, ivi or ii, itum, ire, v. n. [ex, "out;" eo, "to go"], *to go out* or *forth* from a place.

ex-ercĕo, ercui, ercitum, ercēre, 2, v. a. [for ex arceo; fr. ex, denoting "opposition;" arceo, "to enclose"], *to employ, level.*

ex-haurĭo, hausi, haustum, haurīre, 4, v. a. [ex, "out;" haurio, "to draw" water], *to drain* a person of resources, *etc.*; *to drink up, exhaust.*

ex-ĭgo, ēgi, actum, igĕre, 3, v. a. [for ex-ăgo; fr. ex, "out;" ăgo, "to drive"]. Of time: *to pass, spend, lead*; *to weigh accurately* in the mind.

ex-ĭmo, ēmi, emptum, imĕre, 3, v. a. [ex, "out" or "away;" emo, "to take"], *to remove.*

ex-pĕd-ĭo, ivi or ii, itum, ire, 4, v. a. [ex, "out of;" pes, ped-is, "the foot"], *to prepare, get ready*, etc.

ex-pello, puli, pulsum, pellĕre, 3, v. a. [ex, "out;" pello, "to drive"], *to drive out, expel.*

ex-pĕrĭor, pertus sum, perīri, 4, v. dep. [ex, in "intensive" force; perior, "to try"], *to prove, put to the test.* In perf. tenses: *to experience*; *to know* or *prove by experience.*

ex-plĕo, plēvi, plētum, plēre, 2, v. a. [ex, in "strengthening" force;" plĕo, "to fill"]. Of time: *to complete, finish*, etc.; *to satisfy.*

ex-plōro, plōrāvi, plōrātum, plōrāre, 1, v. a. [ex, in "intensive" force; plōro, "to call out"], *to search out, seek to discover, ascertain.*

ex-sĕro, sĕrui, sertum, sĕrĕre, 3, v. a. [ex, "out or forth;" sĕro, "to put"], *to be bare, uncovered, naked.*

ex-spīro, spīravi, spīrātum, spīrāre, 1, v. n. [ex, "forth;" spiro, "to breathe"], *to breathe forth*, or *out.*

ex-templo, adv. [contr. fr. old extempŭlo; fr. ex, "immediately after;" tempŭlum, a dimin. form of tempus, "time"], *forthwith, at once.*

extremus, a, um, sup. adj. ("outermost," hence), of place: *furthest, extreme.* As subst.: **extrema**, ōrum, n. plur., *the furthest parts.* In quality or degree: *extreme, utmost.* As subst.: **ex-trem-a**, ōrum, n. plur., *extreme things, limits.*

exŭo, ŭi, ūtum, ŭĕre, 3, v. a.: *to put off* from one's self; *to lay aside*; *doff.*

ex-ūro, ussi, ustum, ūrĕre, 3, v. a. [ex, denoting "completeness," ūro, "to burn"], *to burn up, consume by fire.*

F.

făc-ĭes, iēi, f. [prob. fr. făc-io, "to make"], *make, form, figure, countenance.*

făc-ĭlis, ile, adj. [facio, "to do," through root FAC], *easy, prosperous*; *suitable, adapted.*

făcio, fēci, factum, facĕre, 3, v. a.: *to make*, in the widest sense of the term. With double acc.: *to make* an object that which is denoted by the second acc.; *to do* [root akin to FU, "to be," in a causative sense; cp. fa-ci; -bam, in imperf. of active verb: φύω].

fac-tum, ti, n.: *a deed, act* [see facio].

fal-lo, fefelli, falsum, fallĕre, 3, v. a.: *to deceive*; *to imitate* or *assume* for the purpose of deception [root SFAL or SPAL, "to fall or tumble;" cp. σφάλλειν, σπαίρειν, πάλλειν, sperno, pellĕre, pulvis, populus (*poplar*)].

falsus, a, um, p. perf. pass. of fallo: *deceptive, false*; *supposed*, as opposed to true or real.

fāma, ae, f. [root FA, "to say," cp. φημί, φάτις; fari, fabula], *fame, report*.

fă-mes, mis, f. [for fag-mes], *hunger* [root BHAG, "to eat," cp. φηγός, φαγεῖν; fagus].

fămŭla, ae, f.: *a female servant* or *attendant* [for fac-mula, from facio, "to do"].

fămŭlus, uli, m.: *a servant, attendant* [see famula].

fa-ndus, nda, ndum, adj. [fa(a)-or, "to speak"], *right, proper*, etc. As subst.: **fandum**, i, n.: *right, that which is rightful*.

fas, n. indecl. [see fandus], *a lawful, fit*, or *right thing*.

fastīg-ium, ii, n. [fastig-o, "to make pointed"], *a projecting point*, or *the highest elevation of a building, etc., a pinnacle, battlement*. Of narratives, events, etc.: *the leading* or *main point, the head*.

fătīgo, avi, atum, are, 1, v. a.: *to weary, tire out, fatigue*.

fă-tisco, no perf. nor sup., tiscĕre, 3, v. n.: *to gape open, yawn asunder* [prob. akin to χα, root of χαίνω, "to gape, or yawn"].

fātum, ti, n. [fa(a)-or, "to speak"], *destiny, fate*. Plur., personified: *the Fates, the goddesses of destiny*.

făv-eo, favi, fautum, favēre, 2, v. n.: *to be favourable*.

fa-x, cis, f.: *a torch* [root FA, "to shine," cp. φαείνω, φάος: fenestra].

fē-lix, licis, adj. [root FE, "to produce," cp. [illegible] fui, fetus], *fortunate, happy*.

fē-mina, minae, f. [see felix], *a female, a woman*.

fĕr-a, ae, f. [cp. θήρ, ferus: Eng. deer], *a wild beast*.

fĕrin-a, ae, f. [ferin-us, "of, or belonging to, a wild animal," hence, with especial reference to stags], *venison*.

fĕrio, no perf. nor sup., ire, 4, v. a.: *to strike*.

fĕro, tuli, latum, ferre, v. irreg.: *to bear, carry, bring, convey*; *bear one's self along*; *present one's self*; my roots are FER and TUL. The second root has the form of TOL, TLA, or TAL. The supine latum = tlatum is derived from the latter root; cp. τλάω, τάλαντον, φέρω: tollo, sustuli.

fĕrox, ōcis, adj. In a good sense, *spirited*. In a bad sense, *fierce, violent*.

ferrum, i, n.: *iron*; *a sword*; *the iron head of a spear*.

fer-vĕo, bui, no sup., vēre, 2, v. n. [cp. θέρω, θέρος, θερμός, febris: ferveo: Eng. dry]. Of a work: *to glow*, i.e., *to be carried on warmly* or *briskly*.

fes-sus, sa, sum, adj. [for fatsus; fr. fat-isco, "to grow weary"], *wearied, worn out*.

fē-tus, tūs, m. [fe-o, "to produce"], *progeny, offspring, young*.

fē-tus, ta, tum, adj. [id., root FE, "to produce;" see felix], *filled with abounding in*, etc.

fid-es, ei, f. [fid-o, "to trust"]. Personified: *Faith as a goddess*.

fīdūc-ia, iae, f. [[illegible] fiduc-us or fidax, fidelis, "trusting"], *trust, confidence, assurance*.

fid-us, a, um, adj. [fid-o, "to trust"], *trusted, trustworthy, to be relied on, faithful*.

figo, fixi, fixum, figere, 3, v. a.: *to fix, fasten* [cp. σφίγγω, "to bind tight"].

filius, ii, m. [root DHA, "to milk," or [illegible], "to be"], *a son*.

finis, is, m. [prob. for fidnis; fr. findo, "to divide," through root FID], *an end, boundary*, [illegible]. Plur.: *borders of a country, territory, land, country*.

flăgrans, ntis, p. pres. of flagro: [illegible].

flăg-ro, ravi, ratum, rare, 1, v. n.: *to flame*, or *blaze, to burn* [FLAG, "to burn," cp. φλέγειν: fulgeo, flamma (= flagma)].

flam-ma, mae, f.: *a flame*; *the flame of love* [for flagma; fr. φλέγ-ω, see flagro].

flamm-o, avi, atum, are, 1, v. a. [flamm-a, "a flame"], *to inflame*; *set on fire*, whether actually or figuratively.

flāv-us, a, um, adj. [prob. for flag-vus, same source as flamma; see flamma], *yellow*.

flecto, flexi, flexum, flectĕre, 3, v. a.: *to bend, turn, turn round* [prob. akin to πλέκ-ω, "to plait or twist"].

flōr-ĕus, ĕa, ĕum, adj. [flos, flōris, "a flower"], *flowery, decked with flowers*.

flōs, flōris, m.: *a flower* [root BHLA, "to flourish;" cp. φλέειν: florere, fluere; A.S. bloom, blood].

fluc-tus, tūs, m. [for flugvtus; fr. flŭo, through root FLUGV], *a billow, wave*.

flū-men, mĭnis, n. [flŭ-o, "to flow"], *a stream, river*. Of tears: *a stream, flood*.

flŭo, fluxi, fluxum, flŭĕre, 3, v. n. Of things not fluid: *to flow, stream* [root PLU, "to flow, to swim;" cp. πλέω, πλοῖον; pluo, pluvia].

flŭv-ius, ii, m. [for flugv-ius; fr. fluo, "to flow," through secondary root FLUGV; see fluo], *a river*.

foedus, ĕris, n. [for fid-us; fr. fido, "to trust"], *a league, treaty, compact*.

fŏl-ium, ii, n.: *a leaf* [root FU or FE, "to produce;" see facio].

fō-mes, mĭtis, m. [for fov-mes; fr. fŏv-ĕo, "to foster"], *touchwood*, to receive the spark struck out from a flint.

fon-s, tis, m. [prob. for fund-ts; fr. fund-o, "to pour forth"]. Of a river: *the source, spring-head* [root GHU, "to pour;" cp. χέειν, χοή, χυμός: fundo; Eng. *gush*].

(for), fātus sum, fāri, 1, v. dep. Without nearer object: *to speak; to speak, say, utter* [see fama].

fŏre (= futurum esse), fut. inf. of sum.

fŏr-is, is, f.: *a door* [akin to Gr. θύρ-α; Eng. *door*].

forma, mae, f. [for fer-ma; fr fer-o], *form* in the widest sense of the word; *shape, contour, figure*; a fine *form, beauty*.

fors, abl. forte, f. [prob. for fertis, fr. fĕr-o, "to bring"], *chance, hap*. Adverbial abl.: *by chance*.

fors-an, adv. [elliptically for fors sit an, "whether there be a chance"], *perchance, perhaps*.

forte: see fors.

for-tis, te, adj.: *courageous, brave, bold*. (Comp.: fort-ior) sup.: fort-issimus [cp. θαρσεῖν; Eng. dare].

fort-una, ūnae, f. [fors, fortis], *fortune*, whether good or bad. Personified: the goddess *Fortuna*.

fortūnā-tus, ta, tum, adj. [fortun(a)o, "to make fortunate"], *happy, lucky, fortunate*. As subst.: **fortunā-tus**, i. m.: *a happy or fortunate person*.

fovĕo, fōvi, fōtum, fŏvēre, 2, v. a.: *to cherish, foster; to clasp in warm embrace*, etc.; *to enfold warmly* in the bosom, etc. Mentally, with objective clause: *to cherish a desire, foster a hope* or an intention.

frăg-or, ōris, m [frango, "to break," through root FRAG], *a crashing*, as when something is broken to pieces; *a crash; the din* or *roar* of the ocean.

frāg-ro, rāvi, rātum, rāre, 1, v. a.: *to emit a smell*, whether good or bad; *to be fragrant*.

frango, frēgi, fractum, frangĕre, 3, v. a.: *to break, dash to pieces* [akin to Gr. ῥήγνυμι, and root FRAG, "to break"].

frāter, tris, m.: *a brother*.

frĕm-o, ŭi, ĭtum, ĕre, 3, v. n.: *to murmur; make a low, murmuring sound*, whether in approval or otherwise [root BHRAM, "to sound;" cp. βρέμω: fremitus].

frēno, āvi, ātum, āre, 1, v. a. [frēnum, "a bridle"], *to curb, hold in check; to govern, restrain*.

frĕquens, ntis, adj. [root FARC, "to cram;" cp. farcio]. Of persons: *in great numbers, numerous*.

frĕtum, i, n.: *a strait, frith; the sea*.

frig-us, ŏris, n. [frīg-ĕo, "to be cold"], *cold; a cold shudder* produced by fear [root FRIG, "to shudder;" cp. ῥῖγος: frigidus].

frond-eus, ĕa, ĕum, adj. [frons, frond-is, "a leaf"], *leafy*.

frons, front-is, f.: *the fore part* or *front* of anything [root BHUR, "to move quickly;" cp. furere, fervere: ὀ-φρύς, φύρειν: Eng. *brow, brew*].

frustra, adv. [akin to fraudo], *in vain, to no purpose*.

frustum, i, n.: *a piece, bit*, of food.

frux, frūgis (mostly plur.), f. [for frug-s; fr. fru-or, in etymological meaning of "to eat" through root FRUG], *fruits of the earth, corn, grain*.

fūcus, i, m.: *a drone*.

fŭg-a, ae, f. [fŭg-io, "to flee"], *a fleeing, flight*.

fŭgio, fūgi, fŭgĭtum, fŭgĕre, 3, v. n. and a. Neut.: *to flee, take to flight*. Act.: *to flee from, to escape* by flight [root BHUGH, "to bend or turn;" cp. φεύγειν: fugare].

fŭg-o, āvi, ātum, āre, 1, v. a. [fuga, "flight"], *to cause to flee*, *to put to flight*, *to drive or chase away*.

ful-men, minis, n. [for fulg-men, fr. fulg-eo, "to flash"; see flagro], *a lightning flash*, *a thunderbolt*.

fulvus, a, um, adj. [root BHARA, "to shine;" cp. φλέγω, φλόξ; fulgeo, fulgur, flamma (= flag-ma)], *reddish yellow*, *tawny*.

fūnāl-e, is, n. [fūnalis, "pertaining to a cord or rope"], *a wax torch*, *a torch*.

fundā-mentum, menti, n. [fund(a)-o, "to found"], *a foundation*.

fundo, fūdi, fūsum, fundĕre, 3, v. a.: *to pour out*. Of several persons, pass. in reflexive force: *to spread abroad*, *scatter themselves* [root GHU, "to scatter;" cp. χέω, χύσις; fons].

fūnus, eris, n.: *death* [root BHA, "to kill;" cp. φόνος, φένω].

fŭr-iae, iarum (rare in sing.), f. plur. [fur-o, "to rage"], *rage*, *fury*, *violent passion*, *madness*.

fŭr-o, ui, no sup., ĕre, 3, v. n.: *to rage*, *rave*, *be out of one's mind*, whether from anger or love [see frons].

fŭr-or, oris, m. [fur-o, "to rage"], *rage*, *fury*, *angry passion*, etc.; *Rage*, as a deity, the companion of Mars.

G.

găl-ĕa, ĕae, f.: *a helmet*, head piece [root KAL, "to hide;" see cella].

gaudĕo, gāvisus sum, gaudēre, 2, v. n. semi-dep.: *to rejoice*, *delight* [root GAV, "to rejoice;" cp. γηθέω].

gaud-ium, ii, n. [gaud-eo, "to rejoice"], *joy*, *gladness*, *delight*.

găza, ae, f.: *treasure*, *riches*, *wealth*, [γάζα, said to be originally a Persian word].

gĕ-minus, mina, minum, adj. [prob. for gen-minus, fr. gen-o, "to bring forth"], *twin-born*, *twin*, *double*, *two*.

gĕm-itus, itūs, m. [gem-o, "to groan"], *a groan*, *groaning*; *cry of pain or sorrow*.

gem-ma, mae, f. [for gen-ma, fr. gen-o, "to bear"], *a bud*, *gem*.

gĕm-o, ui, itum, ĕre, 3, v. a.: *to mourn*, *lament*, *bewail*, *bemoan*.

gĕn-itor, itoris, m. [gen-o (old form of gigno), "to beget"], *a father* [root GAN, "to beget;" cp. γένος, γίγνομαι; genus, Eng. kin].

gen-itrix, itricis, f. [gen-o, old form of gigno, "to bring forth"], *a mother*.

gen-s, tis, f. [gen-o, "to beget"]. Of persons: *a nation*, *a country*, *race*.

gĕnu, us, n.: *a knee* [root GAN, "to bend;" cp. γόνυ, γωνία; genae].

gen-us, eris, n. [akin to gen-s], *birth*, *descent*, *origin*. Of persons, etc.: *a race*.

germān-a, ae, f. [germanus, "full, own," as applied to brothers and sisters; root GAN, "to beget"], *a full sister*, i.e., from the same father and mother.

german-us, i, m. [id.], *a full brother*, i.e., from the same father and mother.

gĕro, gessi, gestum, gerĕre, 3, v. a.: *to bear*, *wear*. Of war: *to carry on*, *wage*.

gesto, tāvi, tātum, tāre, 1, v. a. intens. [for ger-to; fr. ger-o, *to carry*], *to bear*.

gigno (old form geno), gĕnui, genitum, gignĕre, 3, v. a.: *to bring forth*, *bear*, *give birth to*. With abl. of "origin:" *sprung from*.

glaeba, ae, f. [cp. globus; Eng. clod], *the soil*, *land*.

glŏmĕr-o, āvi, ātum, āre, 1, v. a. [glomus, glomeris, "a ball" of yarn], *to assemble* or *mass together*; *to form into a compact body*.

grădior, gressus sum, gradi, 3, v. dep.: *to step*, *walk*.

grăd-us, us, m. [grad-ior, "to step"]. Plur.: *the steps* of a building.

grand-aev-us, a, um, adj. [grand-is, "great," aev-um, "age"], *of great age*, *aged*.

grāt-es (usually found only in the nom. and acc.; the abl. gratibus is found in Tacitus), f. plur. [grāt-or, "to manifest joy;" root GHAR, "to be glad;" cp. χαίρω. O. H. German gnerig], *thanks*.

grăv-is, e, adj.: *heavy*, *ponderous*, *pressing*. With respect to character *of weight* or *authority*, *grievous* [akin to βαρύς].

grăv-iter, adv. [grav-is, "heavy"], *vehemently*, *deeply*, *violently*.

gremium, ii, n.: *the lap*, *bosom*.

gres-sus, sūs, m. [for grad-sus; fr. grad-ior, "to step"], *a stepping*, *step*.

gurges, itis, m.: *a whirlpool*; *an abyss of water*.

gust-o, āvi, ātum, āre, 1, v. a. [gust-us, "a tasting;" cp. γεύω, γαστήρ], *to taste*.

H.

hăbē-na, nae, f. [hab-eo, "to hold"]. Plur., of horses: *the reins.*

hăb-ĕo, ŭi, ĭtum, ēre, 2, v. a.: *to have* in the widest acceptation of the term; *to hold.*

hăb-ĭlis, ĭle, adj. [hăb-ĕo, "to hold"], *suitable, fit,* etc.

hăb-ĭtus, ĭtūs, m. [hăb-ĕo, "to have one's self" in a particular condition], *dress, bearing, look.*

hāc, adv. [adverbial abl. fem. of hic, "this"], *in this place, on this side, here.*

haer-ĕo, haesi, haesum, haerēre, 2, v. n.: *to cling, remain fixed.*

hālo, āvi, ātum, āre, 1. v. n.: *to breathe out,* or *forth*; *to emit a sweet scent, be fragrant.*

hărēn-a, ae, f.: *the sand* (see *arena*).

hasta, ae, f.: *a spear* or *javelin.*

hast-īle, ilis, n. [hast-a, "a spear"], *a spear, javelin.*

haud, adv.: *not at all, by no means, not.*

haurio, hausi, haustum, haurīre, 4. v. a.: *to drain, drink up, empty,* a goblet, etc.

herb-a, ae, f. [akin to φέρβω, "to feed"], *herbage, grass,* and all that is comprehended under the English expression of "green food."

hēr-ōs, ōis, m.: *a hero* [Gr. ἥρ-ως].

heu, interj.: *ah! alas!*

heus, interj.: *ho! ho there! hark! holloa!*

hīb-ernus, erna, ernum, adj. [for hiem-ernus; fr. hiemps, hiem-is "winter"], *of* or *belonging to winter.* As subst.: **hīb-ernum**, i, n. (sc. tempus), *winter time, winter.*

hic haec, hoc (gen. hūjus; dat. huic), pron. dem.: *this.* As subst.: **a.** Masc.: **hi**: *these*: hi .... hi, *these* ... *those.* Fem.: **haec**: *she.* Neut.: *this thing* [akin to pronominal root I, aspirated; with c (=ce), demonstrative suffix].

hīc, adv. [hic, "this"], *in this place, here*: hic....hic, *here* ... *there.*

hiem-ps, is, f. [Sans. HIM, HIMA, "snow;" cp. Hima-laya, "house of snow;" χειμών], *winter; a storm, tempest.*

h-in-c, adv. [for h-im-c; fr. hi, base of hi-c; im, locative suffix, ce]. Of place: *from this place, hence, on this side, here*: hinc....hinc, *on this side....on that side.* Of time: *from this very time, after this.* Of cause, (more rarely) *from this cause, from this cause, hence.*

homo, inis, comm. gen. [Sans. GHAM, "the earth;" cp. χαμαί, humus; hence, "a son of earth"]. Sing. *a person,* or more generally; *a human being.* Plur.: *persons, men.*

hŏnor (honos), oris, m.: *honour, respect, esteem; an honour, dignity,* etc., *an offering* or *thanksgiving* to the gods, made in their honor.

hŏnos: see honor.

horre-ns, ntis, p. pres. of horreo. Pa. [horre-o, "to stand on end" as hair, etc.; hence, "to be of a rough or frightful appearance;" hence, "to be terrible"], *terrible, dreadful, fearful, horrid.*

horrĕo, ŭi, no supine, ēre, 2, v. n.: *to stand on end,* as hair; *to bristle, be shaggy.*

horr-ĭdus, ida, idum, adj. [horr-ĕo; see horreo], *terrible, grim.*

hospes, pĭtis, m.: *a guest, friend, visitor; a host, entertainer; a stranger* [perhaps for hospet-s; akin to Sans. root GHAS, "to eat;" Lat. pet-o, "to seek"].

hospĭt-ium, ii, n. [hospes, hospit-is, "a host"], *hospitality.*

hostĭ-a, ae, f. [obsol. hostl-o, "to strike"], *a victim,* as struck down for sacrifice.

hos-tis, tis, comm. gen.: *an enemy* or *foe* of one's country. In collective force: *the enemy, the foe* [prob. akin to Sans. root GHAS, "to eat"].

hūc, adv. [for hoc, adverbial neut. acc. of hic, "this"], *to this place, hither.*

hūm-ānus, a, um, adj. [for hōmin-anus, fr. homo, homin-is], *of* or *belonging to a man* or *men; human.*

hŭmi: see humus.

hŭm-us, i, f.: *the ground* [Sansc. GHAM, "earth;" akin to χαμαί, "on the ground"].

hymĕnaeus, i, m.: *wedlock* [Gr. ὑμέναιος].

I.

ibi-dem, adv. [ibi, with demonstrative suffix dem], *in the same place, in that very place.*

ī-dem, eădem, ĭdem (gen. ējusdem; dat. eīdem), pron. dem. [pronominal root I; suffix dem], *the same.* As subst., m.: *the same man* or *person.*

i-gnārus, gnara, gnārum, adj. [for in-gnarus; fr. in, "not;" gnārus, "knowing"]. With gen.: *not knowing, unacquainted with, ignorant of.*

ignāvus, a, um, adj. [for in-gnāvus; fr. in, "not;" gnāvus, "busy, diligent"], *inactive, lazy, slothful, indolent*.

ignis, is, m.: *fire; lightning; flame of love*.

ignōbilis, e, adj. [for in-gnōbilis; fr. in, "not;" gnōbilis (= nobilis), "well known"], *low, low-born, ignoble*.

ignōtus, a, um, adj. [for in-gnōtus; fr. in, "not;" gnōtus (= notus), "known"], *not known, unknown*.

ille, a, ud (gen. illīus, but at v. 16, illius; dat. illi), demonstr. pron. [for is-te; fr. is], *that person or thing*. As subst., of both numbers and all genders: *that person or thing; he, she, it*. With accessory notion of reputation, etc.: *that well known, that famous or famed*.

illīc, adv. [pron. illic, "that"], *in that place, there*.

il-līdo, līsi, līsum, līdere, 3, v. a. [for in-laedo; fr. in, "upon;" laedo, "to strike or dash"], *to strike* or *dash upon or against*.

im-āgo, āginis, f.: *form, appearance, image, an apparition, phantom* [root IM, akin to μιμέομαι, "to imitate"].

imber, bris, m.: *a heavy rain; a pelting shower or storm; water; sea-water; sea* [akin to ὄμβρος].

im-mānis, e, adj. ("not to be measured;" hence), *vast, huge; cruel, savage*. Comp.: immānior [for in-mānis; fr. in, "not;" root MA, "to measure;" cp. μέτρον, μήνη, modus, metior, metare, mensis; Eng. month].

im-mĭneo, no perf. nor sup., minēre, 2, v. n. [for in-mineo; fr. in, "over;" root MIN, "to project;" cp. minae, mons], *to overhang, hang overhead*.

im-mītis, mīte, adj. [for in-mitis; fr. in, "not;" mitis, "mild"]. Of persons: *cruel, fierce, inexorable*.

immo, adv.: *yes indeed; by all means, nay; immo, age, nay, come*.

im-mōtus, mōta, mōtum, adj. [for in-mōtus; fr. in, "not;" mōtus, "moved"]. Of the fates: *unchanged, unchangeable*.

im-pār, gen. impăris, adj. [for in-par; fr. in, "not;" par, "equal"], *not equal, unequal*.

im-pello, puli, pulsum, pellere, 3, v. a. [for in-pello; fr. in, "against;" pello, "to drive"], *to drive, thrust, or push something against an object; to move, urge, impel*. With inf.: *to force on, compel to do*.

impĕrium, ii, n. [impĕr-o, "to command"], *a command, order, dominion, sovereignty; realm, empire*.

im-piger, pigra, pigrum, adj. [for in-piger; fr. in, "not;" piger, "indolent"], *quick*.

impius, pia, pium, adj. [for in-pius; fr. in, "not;" pius, "holy"], *unholy, wicked, impious*.

im-pleo, plēvi, plētum, plēre, 2, v. a. [for in-pleo; fr. in, in "augmentative" force; pleo, "to fill"]. With abl.: *to fill up, make quite full with*. Pass. in reflexive force, with gen.: *to fill one's self, etc., to satisfy or regale one's self with something; to satisfy or gratify some feeling*.

im-plĭco, ui, ĭtum (also āvi, ātum), āre, 1, v. a. [for in-plico; fr. in, "in;" plico, "to fold"], *to enfold, involve, wrap*.

im-pōno, posui, pŏsitum, pōnere, 3, v. a. [for in-pono; fr. in, "upon;" pono, "to put"], *to put or place something upon an object*.

im-prōvīsus, prōvīsa, prōvīsum, adj. [for in-prōvīsus; fr. in, "not;" prōvīsus, "foreseen"], *unexpected*.

īmus, a, um, sup. adj.: *lowest, deepest; where a thing is lowest; i.e., the lowest part, or bottom of that which is represented by the subst. to which it is in attribution*. Pos.: inferus; comp.: inferior.

in, prep. gov. abl. or acc. With abl.: *in, within; in the case of, with respect to*. With acc.: *into, within; towards; upon, against; for; among*.

inānis, e, adj.: *empty* in the fullest sense of the word.

in-cautus, cauta, cautum, adj. [in, "not;" cautus, "cautious"], *incautious, heedless, off one's guard*.

in-cēdo, cessi, cessum, cēdere, 3, v. n. [in, "in;" cedo, "to go"], *to proceed, advance, walk, etc.* With accessory notion of dignity: *to walk majestic*.

incendium, ii, n. [incend-o, "to burn"], *a burning, conflagration*.

in-cendo, di, sum, dere, 3, v. a.: *to set on fire, burn*. Of lamps, etc.: *to light*. Perf. pass.: *lighted, burning; to inflame with any emotion, esp. love* [root CAN, akin to καίω, "to burn"].

inceptum, ti, n. [for incaptum; fr. incipio, "to begin;" in, without force; capio, "to take" or "begin"], *a design, purpose, etc.*

incessus, ūs, m. [for incēd-sus; fr. incēd-o, "to walk"], *walk, gait*.

in-cĭpĭo, cēpi, ceptum, cipĕre, 3, v. a. [for in-căpio; fr. in, "in;" căpio, "to take"], *to begin, commence.*

in-cognĭtus, cognita, cognitum, adj. [in, "not;" cognitus, "known"], *unknown, not known.*

in-concessus, concessa, concessum, adj. [in, "not;" con-cessus, "allowed"], *unlawful, forbidden.*

incrĕp-ĭto, itāvi, itātum, itāre, 1, v. n. intens. [increp-o, "to make a noise"], *to call* or *cry out* to one in an encouraging way, *etc.*; *to call upon, challenge.*

in-cŭbo, cŭbŭi, cŭbitum (rarely cŭbāvi, cŭbātum), cŭbāre, 1, v. n. [in, "upon;" cŭbo, "to lie down"]. Of night, with dat.: *to settle upon, hang over, overhang.*

in-cultus, culta, cultum, adj. [in, "not;" cultus, "cultivated"], *not cultivated, uncultivated, untilled.*

in-cumbo, cŭbŭi, no sup., cumbĕre, 3, v. n. [in, "upon;" obsol. cumbo, "to lie down"]. With dat.: Of the winds: *to settle upon; to fall* or *rush violently upon.*

in-cūs-o, āvi, ātum, āre, 1, v. a. [for incaus-o; fr. in, "against;" causa, "a judicial process"], *to blame, chide.*

in-cŭtĭo, cussi, cussum, cŭtĕre, 3, v. a. [for in-quătio; fr. in, "against;" quătio, "to shake;" hence, "to strike"]. With acc. of thing and dat. of person: *to strike into, to inspire* in one.

i-n-de, adv. Of time: *from that time, after that, afterwards* [pronominal root I: n. epenthetic; suffix de (= θε or θεν, "from")].

in-dīco, dixi, dictum, dīcĕre, 3, v. a. [in, in "augmentative" force; dico, "to say;" hence "to declare"], *to proclaim, announce, appoint.*

in-dignor, dignātus sum, dignāri, 1, v. dep. [in, "not;" dignor, "to deem worthy"], *to be indignant* or *disdainful.*

in-dŭo, dŭi, dūtum, dŭĕre, 3, v. a.: *to put on, assume* the appearance, *etc.*, of another [ἐνδύω].

in-erm-is, is, e. adj. [for in-arm-us; fr. in, "not;" arm-a, "arms"], *without arms* or *weapons; unarmed.*

in-fandus, fanda, fandum, adj. [in, "not;" fandus, "to be spoken of"], *unspeakable, unutterable, abominable.* In nom. neuter sing., as an exclamation: *O! horrible* or *dreadful thing; O! horror!* or, adverbially, *horribly!*

in-fēlix, fēlīcis, adj. [in, "not;" felix, "happy"], *unhappy, miserable.*

in-fĕro, in-tŭli, il-lātum, in-ferre, 3, v. a. [in, "into;" fĕro, "*to bear* or *bring into* a place. With personal pron.: *to betake one's, etc., self; to go, walk, proceed.*

infīgo, fixi, fixum, fīgĕre, 3, v. a. [in, "into;" figo, "to fix"], *to impale,* or *drive into.*

in-gĕmĭno, gĕmināvi, gĕminātum, gĕmināre, 1, v. n. [in, in "augmentative" force; gĕmino, "to double"], *to be redoubled, to increase.*

in-gĕmo, gĕmŭi, gĕmitum, gĕmĕre, 3, v. n. [in, "without force;" gĕmo, "to groan"], *to lament.*

in-gens, gentis, adj. [in, "not;" gens, "a race, or kind"], *huge, vast, immense.*

in-hŭmā-tus, ta, tum, adj. [in, "not;" hum(a)-o, "to bury"], *unburied.*

inĭmīcus, ĭmīca, ĭmīcum, adj. [for in-ămīcus; fr. in, "not;" ămīcus, "friendly"], *unfriendly, hostile.* Of things: *hurtful, injurious, destructive.*

in-īquus, īqua, īquum, adj. [for in-æquus; fr. in, "not;" aequus, "favourable"], *unfavourable, adverse, hostile.*

injūrĭ-a, ae, f. [in, "not;" jus, right"], *injury, wrong.*

in-pĭger, pigra, pigrum, adj. [in, "not;" piger, "indolent"], *quick, active.*

inquam *or* **inquĭo**, v. defect.: *to say.*

in-rĭgo, rigāvi, rigātum, rigāre, 1. v. n. [in, "without force;" rigo, "to moisten"], *to bedew.*

in-scĭ-us, a, um, adj. [in, "not;" sci-o, "to know"], *not knowing, unawares.*

in-scrībo, scripsi, scriptum, scrībĕre, 3, v. a. [in, "upon;" scribo, "to write"], *to make marks upon, mark.*

in-sĕquor, sĕquūtus sum, sĕqui, 3, v. dep. [in, "after, close upon;" sĕquor, "to follow"], *to follow after, pursue.* In order or succession: *to succeed, follow.*

in-sīdo, sēdi, sessum, sīdĕre, 2, v. n. [for in-sĕdĕo; fr. in, "upon;" sĕdeo, "to sit"], *to sit down upon, settle upon.*

insĭd-ĭae, iārum, f. plur. [insĭdĕo, "to take up a position in a place"], *artifice, plot, snare.*

in-sign-is, e, adj. [in, "upon;" signum, "a mark"], *remarkable, distinguished.*

in-spīro, spirāvi, spirātum, spirāre, 1, v. a. [in, "into;" spiro, "to breathe"]. Of a passion, emotion, *etc.*: *to inspire, produce, excite, kindle.*

in-sto, stiti, stātum, stāre, 1, v. n. [in; sto, "to stand"] [in, "on or upon"], *to press onwards or hard.*

in-strŭo, struxi, structum, struĕre, 3, v. a. [in, "without force;" strŭo, "to build"]. Of a house: *to furnish, fit up.*

in-sŭl-a, ae, f. [for in-sal-a; fr. in, "in;" sal-um, "the sea"], *an island.*

in-sŭper, adv. [in, "on or upon;" sŭper, "above"], *on the top, above, overhead.*

in-tac-tus, ta, tum, adj. [for in-tag-tus; fr. in, "not;" tango, "to touch;" through root TAG], *pure, chaste.*

inten-to, tāvi, tātum, tāre, 1, v. a. intens. [for intend-to; fr. intend-o, "to stretch out against" in a hostile manner], *to threaten, menace.*

inter, prep. gov. acc.: *between.* Of time: *during, in the course of; among, amidst, in the midst of.*

inter-dum, adv. [prob. inter, "at intervals of;" dum, contr. fr. dium, old acc. of dies; see diu], *occasionally, sometimes.*

intĕr-ĕā, adv. [for intĕr-ĕam; fr. inter, "between;" ĕam, acc. sing. fem. of is]. Of time: *meanwhile, in the mean time.*

(inter-for), fātus sum, fāri, 1, v. dep. [inter, "during;" (for), "to speak"], *to break in upon, or interrupt,* the conversation, *etc.*

intĕr-ior, ius, comp. adj. [obsol. intĕr-us, "within"], *inner, interior; the inner part of* that denoted by the subst. to which it is in attribution. Sup.: intimus.

intimus, a, um, sup. adj.: *innermost; the innermost part of* that denoted by the subst. to which it is in attribution.

in-tŏno, tŏnŭi, no supine, tŏnāre, 1, v. n. [in, "without force;" tono, "to thunder"], *to thunder.*

intrā, prep. With acc.: *within.*

in-tractābilis, tractābile, adj. [in, "not;" tractābilis, "to be handled"], *indomitable, unconquerable, not to be subdued.*

intrō grădior, gressus sum, grĕdi, 3, v. dep. [for intro-grădior; fr. intro, "within;" gradior, "to step"], *to step within, to enter.*

intus, adv.: *within, in the inside or interior* [akin to Gr. ἐντός].

in-vĕho, vexi, vectum, vĕhĕre, 3, v. a. [in, "upon;" vĕho, "to carry"], *to ride on or upon; to be carried upon.*

invī-sus, sa, sum, adj. [for invid-sus; fr. invid-eo, "to hate"], *hated, hateful.*

in-vi-us, a, um, adj. [in, "not;" vi-a, "a way"], *that affords no way, impassable, impenetrable.*

i-pse, psa, psum (gen. ipsius—at v. 114 ipsius, dat. ipsi), pron. dem. [for is-pse; fr. is; suffix pse], *self; very.* As subst., of all persons and both numbers: *I, etc., myself.*

īra, ae, f.: *anger, wrath, rage.* Plur.: *angry passions, wrathful feelings, emotions of rage.*

ir-rigo, rigāvi, rigātum, rigāre, 1, v. a. [same as inrigo].

i-s, ĕa, id (gen. ējus; dat. ĕi), pron. dem.: *this, that* person or thing. As subst., of both numbers and all genders: *the person* or *thing just mentioned; he, she, it.* =talis: *of such a kind* or *nature, such* [akin to pronominal root I].

i-ter, itinĕris, n. [ĕo, "to go," through root I], *a way, road; a journey, course,* etc.

J.

jă-cĕo, cŭi, cĭtum, cĕre, 2, v. n. Of persons: *to lie dead.* Of places: *to lie beneath* or *below.*

jac-to, tāvi, tātum, tāre, 1. v. a. intens. [jăc-io, "to throw"], *to keep throwing* or *tossing; to toss to and fro, to drive hither and thither.* Of words, etc.: *to utter, pour forth; to revolve, turn over,* etc., in the mind. With personal pron. in reflexive force: *to conduct one's* etc., *self in a proud and haughty manner; to behave haughtily.*

jăcŭlor, ātus sum, āri, 1, v. dep. [jăcŭl-um, "a javelin"], *to hurl, cast, launch.*

jam, adv. [prob. =eam, acc. sing. fem. of is, "this, that"], *at this time, now*—jam ... jam, *at this time ... at that time; at one time ... at another time; now .... now; at that time, then.* Strengthened by tum: *at that very time, even then.*

jam-dūdum, adv. [jam, "now;" dūdum, "not long since"], *now at once, instantly, forthwith.*

jam-pridem, adv. [jam; pridem, "long ago"], *long ago, long since, for a long time past.*

jŭbĕo, jussi, jussum, jŭbēre, 2, v. a.: *to order, command, bid.*

jūdic-ium, ii, n. [jūdic-o, "to judge"], *a sentence* or *decision* of a judge; *a judgment.*

jŭg-o, āvi, ātum, āre, 1, v. a. [jŭg-um, "a yoke"], *to join* or *give in marriage; to marry.*

jŭg-um, i, n. [JUG, root of jungo, "to join"], *a mountain ridge; a height, summit, peak.*

jungo, junxi, junctum, jungere, 3, v. a.: *to join, unite; to harness* horses [see jugum].

jū-s, rĭs, n. [root JU, "to bind"]. Plur.: *laws, ordinances.*

jus-sum, si, n. [for jub-sum; fr. jŭb-ĕo, "to order"], *an order, command.*

just-ĭtĭa, itiae, f. [just-us, "just"], *justice.*

jus-tus, ta, tum, adj. [for jur-tus; fr. jus, jur-is, "law"], *just, fair, equitable.*

jŭvĕn-is, is, adj. comm. gen.: *young, youthful.* As subst.: *a young person; a youth, young man.*

jŭven-ta, tae, f. [jŭvĕn-is, "young"], *youth.*

jŭven-tus, tūtis, f. [id.], *youth*, i.e., *young men.*

jŭvo, jūvi, jūtum, jŭvāre, 1, v. a. and n. Act.: *to aid, assist.* Neut.: *to please, delight, gratify.*

L.

lăb-or, ōris, m.: *labour, toil.* Of the sun: *an eclipse* [akin to root LABH, "to acquire;" Gr. λαβ, root λαμβανω, "to take"].

lābor, lapsus sum, lābi, 3, v. dep.: *to glide* or *swoop downwards* [akin to root LAMB, "to fall"].

lăbōr-o, āvi, ātum, āre, 1, v. a. [1. labor], *to make laboriously* or *with toil*; *to work* something *laboriously.*

lăcrĭma, ae, (old form dacrima), f.: *a tear*, [root DAK, "to bite;" cp. δακρυω, δάκος].

lăcrĭm-o, āvi, ātum, āre, 1, v. n. [lăcrĭm-a, "a tear"], *to shed tears, weep.*

laedo, laesi, laesum, laedĕre, 3, v. a.: *to displease, offend.*

laet-ĭtĭa, itiae, f. [laet-us, "joyful"], *joy, gladness.*

laet-or, ātus sum, āri, 1, v. dep. [id.], *to rejoice, delight.*

laetus, a, um, adj.: *joyful, glad, pleasing.* With gen.: *abounding in; full of.*

laev-us, a, um, adj.: *left*, i.e., *on the left side.* As subst.: **laeva**, ae, f.: *the left hand*:—laevā, *on the left hand* or *side* [λαιϝ-ός].

lă-pis, pĭdis, m.: *a stone* [cp. λᾶ-ας, "a stone"].

lăqu-ĕāre (-ĕar), ĕāris, n. [akin to lăcu-us, in etymological force of "a thing hollowed out"], *a sunken panel* in the *ceiling.*

larg-us, a, um, adj.: *abundant, copious, plentiful.*

lāte, adv. [lāt-us, "wide"], *widely, far and wide.*

lăt-ĕo, ŭi, itum, ēre, 2, v. n. and a. Neut: *to lie hid, be concealed.* Act.: *to lie hid* or *be concealed from*, *to escape the notice of* [akin to λαθ, root of λανθανω, "to lie hid"].

lătex, icis, m.: any *liquid* or *fluid.*

lātus, a, um, adj.: *wide, extended, spreading far and wide* [root PLAT, "to extend;" cp. πλατύς, πλαταιος, πλάτη; planta, latus (i.e., platus), platessa].

lătus, ĕris, n.: *the side*, whether of persons or things [prob. akin to lātus].

laus, laudis, f.: *praise, commendation* [for (c)laus, root CLU, "to hear;" cp. κλυειν; clueo, gloria (=clu-oria)].

laxus, a, um, adj. [root LU, "to loosen;" cp. λύω, solvo (=se-luo)], *loose, slack.*

lĕgo, lēgi, lectum, lĕgĕre, 3, v. a. Of magistrates, *etc.*: *to choose, appoint, elect.*

lēn-ĭo, ivi or ii, itum, ire, 4, v. a. [lēn-is, "mild"], *to appease, assuage.*

lev-is, e, adj.: *light, rapid* [akin to Gr. ἐ-λαχ-υς].

lĕv-o, āvi, ātum, āre, 1, v. a. [lĕv-is, "light"], *to lift*, or *raise* up; *to lighten, relieve, alleviate.*

lex, lēgis, f. [for leg-s; fr. lĕg-o, "to read"], *a law* or *enactment.*

lĭber, bri, m.: a book.

lĭbo, āvi, ātum, āre, 1, v. a. Of wine, *etc.*, for religious purposes: *to take and pour out* in honour of a deity; *to make a libation of*: Gr. λειβω.

lĭcĕt, ŭit, itum, ēre, 2, v. n.: *it is allowed*, or *permitted.*

lī-men, minis, n. [for lig-men; fr. lig-o, "to tie or fasten"], *a threshold.*

linquo, līqui, lictum, linquĕre, 3, v. a.: *to leave* [akin to Gr. λειπω].

lĭquor, no perf., qui, 3, v. dep.: *to be fluid*, or *liquid* [akin to root LI, "to smear over"].

lī-tus, tŏris, n. [prob. LI, root of li-no, "to overspread"], *the sea-shore, beach, strand.*

lŏco, i, m. āvi, ātum, āre, 1, v. a. [locus, "a place"], *to place, set; to take one's place* or *seat.*

lŏcus, i, m. (plur. lŏci, m., and lŏca, n.), *a place, spot.*

longē, adv. [long-us, "long"]: *a long way off, afar off*, i.e., *at a distance*; *at a distance*.

long-us, a, um, adj.: *long*, in the fullest sense of the word.

lŏqu-or, ūtus sum, i, 3, v. dep.: *to speak*.

lō-rum, ri, n. Plur.: *the reins* of horses.

luc-tor, tātus sum, tāri, 1, v. dep.: *to struggle*.

lūc-us, i, m.: *a wood* or *grove* in *general*.

lūdo, lūsi, lusum, lūdere, 3, v. a. and n. [ludus, "play"]. Act.: *to make sport of*, i.e., *to mock, deceive*. Neut.: *to play, sport*.

lu-men, minis, n. [for lucmen; fr. lūc-ĕo, "to shine"], *light*; *an eye*.

lū-na, nae, f. [for luc-na; fr. lūc-ĕo, "to shine"], *the moon*.

lūnā-tus, ta, tum, adj. [luna(a)-o, "to bend like a half-moon or crescent"], *half-moon shaped, crescent shaped*.

lŭo, lui, lūitum or lūtum, luĕre, 3, v. a. Of punishment, *etc.*: *to pay, suffer*; *to atone for, expiate, a fault*, etc.

lŭp-a, ae, f.: *a she-wolf* [like Gr. λυκ-ος, akin to Sans. LUP = Lat. RUP, "to break or tear"].

lustr-o, āvi, ātum, are, 1, v. a. [lustrum, "an expiatory offering"], *to review, search, traverse*.

lu-strum, stri, n. [lu-o, "to wash out or expiate"], *a space of five years, a lustrum*.

lux, lūcis, f. [for luc-s; fr. lūc-ĕo, "to shine"], *light, dawn*.

lux-us, ūs, m. [lax-us, "dislocated"]. In a good sense: *splendour, magnificence*.

lychnus, i, m: *a light, lamp, torch* [root LUC, "to shine;" cp. lux].

lympha, ae, f.: *water* [νυμφη].

lynx, cis, comm. gen.: *a lynx* [λυγξ].

M.

măcŭl-ōsus, ōsa, ōsum, adj. [macula, "a spot or blemish;" hence, "a spot or mark" on the skin, *etc.*], *full of spots, spotted, dappled*.

maerens, part. pres. of maereo.

maer-ĕo, ēre: *to be sad*.

maest-us, a, um, adj.: *sad*.

măgālia, lium, n. plur.: *little dwellings, huts*, etc. [said to be a Punic word].

măgis, comp. adv. [akin to magnus], *more*.

măg-ister, istri, m. [root MAG; cf. magnus]. Of a vessel: *the steersman*.

măgistrātus, ātūs, m. [magister magistr-i], *a magistrate*.

magn-ănim-us, a, um, adj. [magnus, "great;" ănim-us, "soul"], *great souled, magnanimous*.

mag-nus, na, num, adj.: *great*, i.e., *large, spacious, mighty*. Of sound: *loud, numerous, noble*. Of persons, with respect to age: *advanced*. Comp.: mājor (= mag-ior). Sup.: maximus (= magsumus) [root MAG, akin to Gr. μεγ-ας, Sans. mahat, "great," fr. root MAH (originally MAGH), "to be great; to be powerful"].

măl-us, a, um, adj.: *bad of its kind, injurious, hurtful*; *wicked*; *evil*; *unfortunate*. As subst.: **mălum**, i, n.: *an evil, misfortune*. Comp.: pējor; sup.: pessimus [akin to Gr. μελας, "black"].

mamma, ae, f.: *a breast*.

măn-ĕo, si, sum, ēre, 2, v. n.: *to remain, continue* [μεν-ω].

man-tele, telis, n. [măn-us, "the hand"], *a napkin, towel*.

mă-nus, nūs, f.: *a hand*; *handywork, workmanship, work* [akin to root MA, "to measure;" see immensus].

măr-e, is, n.: *the sea* [root MAR, "to die," i.e., that which kills; cp. mors, morior: μορτος, βροτος; also cp. Sans. maru, Slav. more; Celtic mor, Lith. marios, mares; Goth. marei, Ir. muir; all meaning "sea." Others say the rt. MAR, means "bright;" cp. μαρμαιρω, marmor].

māter, tris, f. Of persons: *a mother*. Of animals: *a dam* [akin to Gr. μητηρ; fr. a root MA, in meaning of "to produce;" and so "the producer"].

mātūr-o, ātum, āre, 1, v. a. [mātūrus, in meaning of "quick"], *to hasten, speed*.

mĕd-ĭtor, itātus sum, itāri, 1, v. dep.: *to think or reflect upon*; *to muse or meditate about* [akin to μεδ-ομαι, "to care for"].

mĕd-ius, ia, ium, adj.: *middle, mid* (where a person or thing is in the middle; i.e.), *the middle, or midst of* that denoted by the subst. to which it is in attribution [cp. μεσος, μεσσηγυς: dimidium].

mel, mellis, n.: *honey* [akin to μελι].

membrum, i, n.: *a limb, member* [for mem-brum, root MAR, "to divide," cp. μερος].

mĕ-mĭn-i, isse, v. defect. [for men-mĕn-i; reduplicated fr. root MEN; see mens], *to bear in mind; to remember, recollect.*

mĕmor, ŏris, adj. With gen.: *mindful of, remembering.* Of anger: *unforgetting, vindictive.*

mĕmŏr-o, āvi, ātum, āre, 1, v. a. and n. [mĕmor, "mindful"]. Act.: *to relate, declare.* With double acc.: *to call an object something.* Neut.: *to speak, say, declare*, etc.

men-s, tis, f.: *the mind*, as being the seat of thought; *notion, idea, thought; disposition, feelings* [Lat. root MEN; fr. root MAN, "to think;" cf., also, Gr. μεν-ος].

men-sa, ae, f. [mētior, "to measure," through root MEN, found in part perf. men-sus], *a table; food; dishes; an entertainment*, etc.

men-sis, sis, m. [root MEN; whence men-sus, p. perf. of metior, "to measure"], *a month*, as a measure of time.

merc-or, ātus sum, āri, 1, v. dep. [merx, merc-is, "merchandize"], *to buy, purchase.*

mĕr-ĭtum, ĭti, n. [mer-eo, "to deserve"], *a service, kindness, benefit; desert, merits.*

mĕr-um, i, n. [mĕr-us, "pure"], *pure wine*; i.e., not mixed with water.

mēt-a, ae, f. [mēt-ior, "to measure"], *end, limit, termination.*

mĕtŭ-o, mĕtŭi, mĕtūtum, mĕtŭĕre, 3, v. a. [metus (uncontr. gen.), mĕtŭ-is, "fear"], *to fear, dread, be afraid of.*

mĕtus, ūs, (old dat. metu, 257), m.: *fear, dread.*

mĕ-us, a, um, pron. poss. [me], *of or belonging to me; my, mine*

mĭc-o, ŭi, no sup., āre, 1, v. n.: *to gleam, sparkle.*

mill-e, num. adj. indecl.: *a thousand* [akin to Gr. χιλ-ιοι].

mĭn-ister, istri, m. [in referred to min-ŭo, "to lessen," and so "an inferior" [or to mănus, "a hand," and so "one at hand, an attendant"], root MIN, "to lessen;" cp. μινυθω, μειων: minor], *a servant, attendant.*

mĭnistr-o, āvi, ātum, āre, 1, v. a. [minister, ministr-i, "a servant"], *to provide, furnish, supply.*

mĭnor, ātus sum, āri, 1, v. dep.: *to jut forwards, project.*

mĭnor, us, comp. adj.: see parvus.

mĭn-us, comp. adv. [adverbial neut. of min-or, "less"], *in a less degree, less*—neo minus (*and no less*, i.e.), *and in like manner, likewise*

mīrā-bĭlis, bile, adj. [mir(a)-or, "to wonder at"], *that may or can be wondered at; wonderful, marvellous.*

mira-ndus, nda, ndum, adj. [mir(a)-or, "to wonder at"], *wonderful, marvellous, extraordinary.*

mīr-or, ātus sum, āri, 1, v. dep.: *to wonder, or marvel at; to admire, regard with admiration* [akin to Sans. root SMI, "to smile"].

mīrus, a, um, adj. [mir-or, "to wonder"], *wonderful.*

miscĕo, miscŭi, mistum *or* mixtum, miscēre, 2, v. a.: *to mix or mingle.* With abl.: *to mingle with or amongst persons*, etc.; *to throw into confusion, disturb; to stir up, excite, rouse* [akin to Gr. μισγ-ω, μίγ-νυμι, "to mix"].

mĭs-er, ĕra, ĕrum, adj. [prob. akin to maer-ĕo, "to be sad;" maes-tus, "sad"], *wretched, miserable.* As subst.: **mĭser**, ĕri, m.: *a wretched one, a poor wretch.*

mĭsĕrā-bĭlis, bile, adj. [miser(a)-or, "to pity"], *worthy or deserving of pity; pitiable.*

mĭsĕr-or, ātus sum, āri, 1, v. dep. [miser, "wretched"], *to pity.*

mīt-esco, no perf. nor sup., escĕre, 3, v. n. [mit-is, "mild"]. In character, etc.: *to become gentle or softened.*

mitto, mīsi, missum, mittĕre, 3, v. a.: *to send.* Of fear, etc.: *to dismiss, get rid of, cast off.*

mŏdo, adv.: *only, merely.* With imperat.: *just, now.*

mŏ-dus, di, m.: *a manner, method, way*, etc. [prob. akin to root MA, "to measure;" whence also Lat. mē-tior, "to measure;" Gr. μέ-τρον, "a measure"].

moen-ia, ium, n. plur.: *walls, fortifications, ramparts*, of a city; *a walled town; a city enclosed by fortifications* [root MUN, "to ward off;" cp. Gr. ἀ-μύν-ω, "to ward off"].

mōles, is, f: *an immense structure; a huge pile of buildings; labour, trouble.*

mōl-ior, ītus sum, īri, 4, v. dep. [mol-es, "power, might"], *to undertake, set about, betake one's self to; to build, erect, construct; to make, cause, occasion.*

moll-io, īvi and ĭi, ītum, īre, 4, v. a. [moll-is, "soft"], *to mollify, pacify, soften, soothe.*

mollis, e, adj.: *soft* [root MAL, "to grind;" cp. μαλακος, μαλασσειν; malva,]

mŏn-ile, ilis, n.: *a jewelled ornament for the neck; a necklace.*

mon-s, tis, m. [for min-s, fr. min-eo, "to project"], *a mountain*. Of the sea: *a towering mass*.

monstr-o, āvi, ātum, āre, 1, v. a. [monstr-um, "that which warns"], *to show, point out*.

mŏra, ae, f.: *delay*.

mŏr-or, ātus sum, āri, 1, v. dep. [mŏr-a], *to delay, detain*.

mor-s, tis, f. [mŏr-ior], *death*.

mor-sus, sūs, m. [for mord-sus; fr. mord-eo, "to bite"]. Of an anchor: *a fluke*.

mort-ālis, āle, adj. [mors, mort-is], *subject to death, mortal*; *of or belonging to men*.

mōs, ōris, m. [prob. for me-os; fr. me-o, "to go"], *usage, custom*; *a law*.

mŏvĕo, mōvi, mōtum, mŏvēre, 2, v. a. Mentally: *to shake, toss about, agitate*; *to move, influence, affect*; *to tell, reveal*.

mulcĕo, mulsi, mulsum *or* mulctum, mulcēre, 2, v. a.: *to soothe, pacify, allay, soften, appease*.

mult-um, adv. [adverbial neut. of mult-us, "much"], *much, greatly*.

mul-tus, ta, tum, adj. Sing.: *much*. Sing.: *many a*. Plur.: *many*. Comp.: plus; sup., plūrimus [perhaps akin to πολ-ύς].

mūn-io, īvi *or* ii, ītum, īre, 4, v. a. [see moenia], *to wall, fortify*.

mūnus, ĕris, n.: *a gift, present*.

murmur, ŭris, n. [prob. the natural sound mur], *a low muttering sound*; *a murmur*; *a roaring sound, a roar*.

mūr-us, i, m.: *the wall* of a city [akin to root MUR, "to encircle"].

Mūsa, ae, f.: *a Muse*. The Muse whom Virgil invokes at v. 8 is Calliope, the Muse of Epic Poetry [root MON, "to advise;" μοῦσα = μόν-σα: mon-eo].

mūt-o, āvi, ātum, āre, 1, v. a. freq. [for mov-to; fr. mov-eo, "to move"], *to change, alter*. With personal pron. in reflexive force: *to change one's self*, *to change one's mind*; *to alter in feeling*, etc.

N.

nam, conj.: *for*.

nam-que, conj. [nam, "for;" suffix que], *for*.

nā-scor, (old form gna-), tus sum, sci, 3, v. dep.: *to be born*. With abl. of origin: *to be born of* or *from* [root GNA, another form of root GEN (= Gr. γεν), cp. γίγ(ε)νομαι; genus, gens].

nā-ta, tae, f. [na-scor, "to be born," "she that is born"], *a daughter*.

nā-tus, ti, m. [id.] ("he that is born;" hence), *a son*.

nāv-igo, īgāvi, īgātum, īgāre, 1, v. a. [nav-is, "a ship"], *to sail over, navigate*.

nāvis, is, f.: *a ship, vessel* [root NA, "to swim;" cp. ναῦς, nare].

nē, conj.: *that not, lest*.

nĕ, enclitic and interrogative particle: In direct questions with verb in indic. it throws force and emphasis on the word to which it is attached, pointing it out as the principal one in the clause or sentence; in this force it has no English equivalent. In indirect questions with subj.: *whether*.—ne . . . ne, *whether . . . . or whether*.

nĕbŭla, ae, f.: *a mist, vapour* [root NUB, "to cover;" cp. νέφος, nubes].

nec, necdum; see neque.

necnon, see neque.

nectar, ăris, n.: *nectar*, the drink of the gods; at v. 433 applied to honey as being something exquisitely delicious [NE, "not;" KTAN, "to kill;" as conferring immortality].

necto, nexui, nexum, nectĕre, 3, v. a.: *to bind*; *to join, tie, or fasten together*.

nĕ-fandus, nda, ndum, adj. [ne, "not;" f(a)-or, "to speak of"], *impious, execrable*. As subst.: **ne-fandum**, i, n.: *impiety, wickedness*.

nĕm-us, ŏris, n.: *feeding-ground amongst woods*; *a wood with open glades*; *a grove* [root NEM, "to feed;" i.e., the feeding-ground; cp. νομός, νέμειν].

nĕ-que (contr. **nec**), adv. and conj. [ne, "not;" que, "and"]. Adv.: *not*. Conj.: *and not, also not, neither*:—neque (nec) . . . neque (nec), *neither . . . nor*:—nec dum (also written as one word, necdum), *and not yet*:—nec non (also as one word, necnon) (*and not not*, i.e.), *and also, and besides, moreover, further*.

nĕ-queo, quīvi or quii, quitum, quire, v. n. [ne, "not;" queo, "to be able"], *to be unable*.

ne-scio, scīvi or scii, scitum, scire, 4, v. a. [ne, "not;" scio, "to know"], *not to know*; *to be ignorant of*, or *unacquainted with*.

ne-scĭ-us, a, um, adj. [nesci-o, "not to know"]. With gen.: *not knowing, ignorant of, unacquainted with*.

neu, see neve.

nē-ve (contracted **neu**), conj.: *and not, nor* [ne, "not;" ve, "and"].

nĭ (old form **nei**), conj. [identical with ne, "not"]. As a conditional particle: *if not, unless.*

nĭger, ra, rum, adj.: *black.*

nihil, indecl. subst. [ne, "not," hilum, "a mark," or filum, "a thread"], *nothing.*

nimb-ōsus, ōsa, ōsum, adj. [nimb-us, "a storm-cloud"], *stormy, tempestuous, attended with many storms,* etc.

nimb-us, i, m.: *a black rain-cloud, a thunder-cloud, a storm-cloud* [see nubes].

nĭtens, ntis: *bright, glistening, shining.*

nĭtĕo, ŭi, no sup., ēre, 2, v. n.: *to shine* or *be bright; to glitter, glisten.*

nĭv-ĕus, ĕa, ĕum, adj. [nix, nivis, "snow"], *snow-white, snowy.*

no, āvi, no sup., āre, 1, v. n.: *to swim* [root NA, "to swim;" cf. navis, nauta, natare: ναῦς, νάειν, ναίς, ναιάς].

nōdus, i, m.: *a knot.*

nōmen, mĭnis, n. [no-sco], *a name; renown, reputation, fame.*

non, adv.: *not* [for ne-unum, "not one"].

nos-ter, tra, trum, pron. poss. [nos, plur. of ego], *of* or *belonging to us; our.*

nō-tus, ta, tum, adj. [no-sco, "to know"], *known, well-known.*

nŏvem, num. adj. indecl.: *nine.*

nŏvĭtas, ĭtātis, f. [nŏv-us, "new"], *newness.*

nŏv-us, a, um, adj.: *new, fresh* [pronominal root NU; cp. νῦν, νέϝος. nunc, novus].

nox, noctis, f.: *night* [root NAK, "to perish;" cp. νεκύς, νεκρός: nex, necare, nocere].

noxa, ae, f. [for noc-sa; fr. nŏc-ĕo, "to hurt"], *a fault, offence, crime.*

nūb-es, is, f.: *a cloud* [root NABH, "to swell;" cp. νέφος, νεφέλη, ὀμφαλός: nebula, nimbus, imber, umbilicus, umbo].

nūd-o, āvi, ātum, āre, 1, v. a. [nūdus, "naked"], *to make naked* or *bare; to lay bare, expose to view.*

nūd-us, a, um, adj.: *naked, bare, uncovered.*

n-ullus, ulla, ullum (gen. nullius; dat. nulli), adj. [for ne-ullus; fr. ne, "not;" ullus, "any"], *not any, none, no.*

nū-men, mĭnis, n. [nū-o, "to nod"], *command, will.* Of the gods: *divine will* or *power; godhead, divinity; a deity,* whether *a god* or *goddess.*

nŭm-ĕrus, ĕri, m.: *a number* [root NEM, "to allot;" cp. νέμειν, νομός: nemus, nummus].

nun-c, adv.: *now:*—nunc....nunc, *now....now; at one time....at another time* [see novus].

nunti-o, āvi, ātum, āre, v. a. [for nov-ven-tio; fr. novus, "new;" ven-io, "I come"], *to carry* or *bring a message* or *intelligence about; to announce.*

nūtrimentum, menti, n. [nutri-o, "to nourish"]. Of a fire: *fuel,* as that which feeds the flame.

nūtrix, cis, f. [id.], *a nurse.*

Nympha, ae, f.: *a nymph;* a demi-goddess, inhabiting either the sea, rivers, woods, trees, or mountains [Νύμφη].

O.

o, interj.: *O!*

ŏb, prep. gov. acc. To indicate object or cause: *on account of, in consequence of* [akin to ἐπ-ί].

objec-tus, tūs, m. [for objactus; fr. objicio, "to cast before," ob, "in front of;" rt. JAC, "to throw"], *a casting* or *placing before* or *in the way; an opposing, opposite position.*

ob-rŭo, rŭi, rŭtum, rŭĕre, 3, v. a. [ob, "without force;" rŭo, "to throw down with violence"], *to overthrow, overwhelm.*

ob-scū-rus, ra, rum, adj.: *dark, dim* [ob, "over;" root SKU, "to cover:" scutum].

ob-sto, stĭti, stātum, stāre, 1, v. n. [ŏb, "over against;" sto], *to withstand, oppose, present an obstacle.*

ob-stĭpesco, stĭpŭi, no sup., stipescĕre, 3, v. n. inch. [ob, "without force;" stipesco, "to become amazed"], *to become amazed, to be struck with amazement.*

obtū-sus, sa, sum, adj. [for obtud-sus; fr. obtundo, "to beat against;" hence, "to blunt"]. Mentally: *blunted, dull, insensible,* etc.

obtū-tus, tūs, m. [obtŭ-ĕor, "to look at"], *a look, gaze.*

ob-vĭ-us, a, um, adj. [ob, "towards;" vi-o, "to go on one's way, to travel"], *going* or *coming to meet; meeting, falling in with.*

occă-sus, sūs, m. [for occad-sus; fr. occĭd-o, "to perish;" through root CAD], *overthrow, ruin, destruction.*

oc-cŭbo, no perf. nor sup., āre, 1, v. n. [for ob-cŭb-o; fr. ŏb, "without force;" cŭbo, "to lie down"], *to rest* or *repose* with the dead.

oc-cŭl-o, ŭi, tum, ĕre, 3, v. a. [for ob-cŭl-o; fr. ŏb, "over;" root CAL (see cel-o), "to cover"], *to hide, or conceal.*

occultus, a, um: [see occul]. *hidden, secret.*

oc-cumbo, cubui, cubitum, cumbere, 3, v. n. [for ob-cumbo; fr. ob, "without force;" obsol. cumbo, "to lie down"], *to lie down in death; to fall, perish.*

oc-curro, curri and cucurri, cursum, currĕre, 3, v. n. [for ob-curro; fr. ob, "towards," curro, "to run"], *to meet, come in the way of.*

ŏcĕănus, i, m.: *the ocean* [ὠκεανός].

ŏcŭlus, oli, m.: *an eye* [akin to Gr. ὄκ-ος, root ΟΚ, "to see"].

ŏdium, ii, n. [odi, "to hate"], *hatred, hate, ill will.*

ŏd-or, ōris, m.: *a scent, odour* [root OD, akin to Gr. ὄζω (= ὀδ-σω): also Lat. ŏl-eo, "to emit a smell"; "to smell of"].

offĕro, obtŭli, oblātum, offerre, v. a. irreg. [for ob-fero; fr. ob, "towards;" fĕro, "to bring"], *to present, shew.*

of-fic-ium, ii, n. [for op-fĭci-um; fr. (ops), op-is, "aid;" facio, "to perform"], *a kindness, favour, courtesy.*

ol-im, adv. [for oll-im; fr. oll-e, old form of ill-e]. Of future time: *in time to come, at some time or other, hereafter.*

olli, old form of illi, dat. of ille.

o-men, minis, n. [for or-men; fr. ŏr-o, "to speak"], *a prognostic, or omen of any kind.* In the poets, sometimes, *marriage, nuptials*, as being always preceded by the taking of auguries and the noting of the omens.

omn-i-pŏtens, pŏtentis, adj. [omn-is, "all;" (i) connecting vowel; pŏtens, "powerful"], *all-powerful, omnipotent.*

omnis, e, adj.: *all, every.* As subst.: **omnes**, ium, comm. gen. plur.: *all persons, all.*

oner-o, āvi, ātum, āre, 1, v. a. [onus, oner-is, "a burden"], *to burden, load.* Of liquids, with abl.: *to stow in.*

ŏnus, ĕris, n.: *a burden, load.*

ŏnus-tus, ta, tum, adj. [for oner-tus; fr. ŏnus, ŏnĕr-is, "a burden"], *loaded, laden, etc.*

ŏp-ĭmus, ima, imum, adj. [op-s), plur. op-es, "wealth"], *wealthy, rich.*

oppĕrior, peritus and pertus sum, periri, 4, v. dep.: *to wait for.*

op-pĕto, petivi and petii, petitum, petere, 3, v. a. [for ob-peto; fr. ŏb, "towards," peto, "to go to"], *to go to meet; to encounter.* With ellipse of mortem (which is sometimes expressed), *to encounter death*, i.e., *to die, fall, perish.*

op-primo, pressi, pressum, primĕre, 3, v. a. [for ob-premo; fr. ŏb, "against," premo, "to press"], *to crush, overwhelm.*

op-s, is (nom. sing. does not occur; dat. is found perhaps only once), f. [prob. for ap-s; fr. root AP, whence ăpiscor, "to obtain"], *power, might, ability; means or resources* of any kind; *wealth, riches.*

op-to, tāvi, tātum, tāre, 1, v. a.: *to wish for, desire.* With inf.: *to wish to do, etc.; to choose, select.* Pass.: **op-tor**, tātus sum, tāri [akin to root AP, "to desire to obtain"].

ŏp-ŭlentus, ŭlenta, ŭlentum, adj. [op-es, "wealth"]. With abl.: *rich, or wealthy with or in.*

ŏpus, ĕris, n.: *work, employment.*

ōra, ae, f. Of the land: *coast, seacoast, country.*

orbis, is, m.: *a circle, orbit, orb.*—orbis terrarum, or orbis alone (the circle of lands, i.e.), *the world, the earth.* Of things that return at a certain period of time: *circuit.*

ordior, orsus sum, ordiri, 4, v. dep.: *to begin, commence.*

ord-o, inis, m. [ord-ior, "to weave"], *arrangement, order; a row, line; order, succession.*

oriens, ntis. As subst.: *the East*, as the quarter where the sun rises.

ŏr-igo, iginis, f. [ŏr-ior, "to arise," hence, "to begin"], *a beginning, commencement, origin; birth, descent, lineage.*

ŏr-ior, tus sum, iri, 3 and 4, v. dep.: *to rise.* Of birth: *to spring, or descend from* [prob. akin to ὄρνυμι, "to stir up"].

ornā-tus, tūs, m. [orn(a)-o, "to adorn"], *dress, attire, apparel.*

ōr-o, āvi, ātum, āre, 1, v. a. [os, ōr-is, "the mouth"], *to beg, implore, entreat.*

Orontes, is, (gen. Oronteī, v. 220), m.: *Orontes*, a chief of the Lycians, one of the companions of Æneas.

os, ōris (gen. plur. not found), n.: *the mouth*, at v. 245 *the mouth of a river; the face, countenance.*

os, ossis, n.: *a bone* [akin to Gr. ὀστέον].

os-cŭlum, cŭli, n. [for or-cŭlum; fr. os, or-is], *a kiss.*

os-tendo, tendi, tensum, tendĕre, 3, v. a. [for obs-tendo; fr. obs (= ob), "before or over against;" tendo, "to stretch out"], *to show, point out.*

ost-ium, ii, n.: *the mouth* of anything; *an entrance* [os, ōris, *mouth*].

ostrum, i. n.: *a purple dress, purple; a purple couch*, i.e., a couch covered with purple hangings.

P.

pā-bŭlum, būli, n. [pa-sco, "to feed"]. Of animals: *food, fodder.*

paenit-et, -ŭit, ēre [rt. PU, "to purify;" cp. punio, ποινή], "it repents;" me paenitet: *I repent.*

palla, ae, f. [see pelta for root], *a robe*, or *loose dress*, worn especially by women; in the poets sometimes assigned to men.

pall-idus, ida, idum, adj. [pall-ĕo, "to be pale"], *pale, pallid.*

palma, ae, f. [root PAL or PAT, "to cover," *or* "to spread;" see pelta *and* pando], *the palm* of the hand.

pando, pandi, pansum and passum, pandĕre, 3, v. a.: *to open, throw open.* P. perf. pass., of the hair: *dishevelled* [root PAT, "to spread;" cp. πετάννυμι, πέταλον, πατάνη: patere, patulus, pando].

par, păris, adj.: *equal, corresponding, similar.*

Par-ca, ae, f. sing.: *one of the (three) goddesses of fate.* Plur.: *the Fates;* their Latin names were Nona, Decuma, Morta, their Greek names Clotho, Lachosis, Atropos [prob. root PAR, "to bring *or* put;" whence păr-o, "to prepare;" and so, "she who brings *or* assigns" one's lot; cf. Gr. Μοῖρ-α, "the Allotter *or* Apportioner," fr. μείρομαι, in force of "to allot"].

parc-o, pĕperci (less frequently parsi), parcitum *or* parsum, parcere, 3, v. n. [=sparco; cp. σπαρνός, "rare"], *to spare* a thing; i.e., *to abstain* or *refrain from.*

păr-ens, ntis, comm. gen. [either for pări-ens, fr. păr-io *or* fr. obsol. par-o = păr-io, "to beget—to bring forth"], *a parent*, whether a father or mother.

pārens, ntis, p. pres. of pareo.

pār-ĕo, ŭi, itum, ēre, 2, v. n. [see Parca]. With dat.: *to obey.*

părio, ĕre, pĕpĕri, partum, v. a.: *bring forth.*

păr-iter, adv. [par, "equal"], *equally; at the same time, together.*

parma, ae, f.: a small round *shield; a target* [Gr. πάρμη].

păr-o, āvi, ātum, āre, 1, v. a.: *to make* or *get ready; to prepare.*

par-s, tis, f. [see Parca], *a part, piece, portion*, etc. Of persons: *a part*, etc. Collectively: *some*—pars .... pars, *some* .... *others.*

part-ior, itus sum, iri, 4, v. dep. [pars, part-is, "a part"], *to divide, portion out, apportion.*

par-tus, tūs, m. [păr-io, "to bring forth"], *a bringing forth, a birth.*

par-vus, va, vum, adj. [prob. akin to par-s, "a part"], *small, little.* (Of persons: "young;" comp.: "younger, less in age;" hence), as subst.: **minor-es**, um, comm. gen. plur.: *descendants, posterity.* Comp.: minor (sup.: minimus).

pā-sco, vi, stum, scĕre, 3, v. a.: *to feed.* Pass. in reflexive force, of animals: *to graze, browse, feed* [akin to root PA, "to nourish;" cp. πατήρ, πόσις, πότνια: pater, panis, penus; Gothic fadar; O.H.G. fatar; Eng. father].

păt-ĕo, ŭi, no sup., ēre, 2, v. n. [see pando], *to lie open; to be manifest*, or *evident.*

pă-ter, tris, m. [see pasco], *a father*, as one who protects. Plur.: *fathers, forefathers, ancestors.*

păt-ĕra, ĕrae, f. [păt-ĕo, "to lie open;" hence, "to spread out, extend," see pando], *a* broad flat *dish*, especially used in making offerings; *a bowl* for libations.

pătior, passus sum, păti, 3, v. dep.: *to suffer, bear, endure; to permit, allow, suffer* [root SPA, SPAN, "to increase *or* to pain;" σπάειν, spatium; πάσχω, πάθος, πένομαι: patientia, penuria].

pătr-ius, ia, ium, adj. [păter, patr-is], *of* or *belonging to a father; a father's; paternal.* As subst.: **patri-a**, ae, f.: *fatherland, native country.*

pătri-us, a, um, adj. [patri-a, "fatherland"], *of* or *belonging to one's fatherland*, or *native country; native.*

paucus, a, um, adj. Of number (sing.: "small"), plur.: *few.*

paul-ātim, adv. [paul-us, "little"], *by little and little; by degrees, gradually.*

pāx, pācis, f. [for pac-s; fr. root PAC, or PAG, "to bind;" whence πήγνυμι, πάσσαλος: paciscor, pagus], *peace, tranquillity.*

pectus, ŏris, n.: *the breast; heart; mind.*

pĕc-us, ŏris, n.: *animals* in general [see pax].

pĕc-us, ŭdis, f. (sing.: "a single head of cattle"), plur.: *cattle* in general [see pax].

pĕlăgus, i, n.: *the sea*, esp. *the* [illegible] *sea* [either from root PLAK, "t[illegible]

i.e., "the beating thing;" cp. πλήσσειν, πληγη: plango, plaga, plecto, or from πλαξ, πλατος: "flat;" cp. aequor, fr. aequus].

pello, pĕpŭli, pulsum, pellĕre, 3, v. a.: *to drive out* or *away* [root PAR, "to go;" hence, "to cause to go;" cp. περαω, πορος, πορθμος, πορευω: porta, portus; Eng. fare, "in thorough*fare*"].

pelta, ae, f.: *a pelta*, i.e., *a target* or *small light shield* (in the shape of a half-moon) [root PAL, "to cover;" cp. πάλλα: pellis].

pĕndĕo, pĕpendi, no sup., pendēre, 2, v. n.: *to hang down*; *to be suspended*; *to be uplifted* in the air; *to overhang*.

pĕn-ĕtro, ĕtrāvi, ĕtrātum, ĕtrāre, 1, v. n. [root PEN, denoting the idea of "entering," "the interior"], *to enter, penetrate*.

pĕn-itus, adv. [id.], *deeply, far within*; *wholly, thoroughly, completely*.

pĕnus, us and i, m. and f. [see pater], *food, provisions*.

peplum, i, n., and **peplus**, i, m. [see pelta] (the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called Panathenaea; hence), *a splendid* or *sumptuous upper robe* or *garment*; *a robe of state*.

pĕr, prep. gov. acc. case: *through*. Of time: *through, throughout, during*; *all over, throughout, along*.

pĕr-ăgr-o, āvi, ātum, āre, 1, v. a. [pĕr, "through;" ager, agr-i, "a field"], *to wander about*, or *through*; *to traverse*.

per-cello, cŭli, culsum, cellĕre, 3, v. a. [pĕr in "augmentative force;" cello, "to impel"], *to strike*, whether physically or mentally.

percŭtio, ĕre, cussi, cussum [per, intensive; quatio, "to strike"] *strike*.

per-fĕro, tŭli, lātum, ferre, v. a. irreg. [pĕr, "without force," fĕro, "to bear"]. With personal pron., in reflexive force: *to bear* or *betake one's self*.

per-flo, flāvi, flātum, flāre, 1, v. a. [per, "through," flo, "to blow"], *to blow through*.

per-go, rexi, rectum, gĕre, 3, v. n. [for per-rĕgo, fr. pĕr, "quite," rĕgo, "to make straight"], *to proceed, go on*. In speaking: Of one who has not yet spoken: *to begin and go on*; *to proceed*.

pĕrī-cŭlum, culi, n. [obsol. perior, "to try"], *danger, peril*.

per-lābor, lapsus sum, lābi, 3, v. dep. [pĕr, "through," lābor, "to glide"], *to glide through*; *to pass with gliding motion along*; *to skim along*.

per-miscĕo, miscŭi, mistum and mixtum, miscēre, 2, v. a. [pĕr, "thoroughly;" miscĕo, "to mix"], *to mingle together, intermingle*.

per-mitto, misi, missum, mittĕre, 3, v. a. [pĕr, "through;" mitto, "to allow to go"], *to grant permit, suffer*, etc.

per-solvo, solvi, sŏlūtum, solvĕre, 3, v. a. [per, "completely;" solvo, "to pay"]. Of a recompense, thanks: *to return, render*.

per-sŏno, sŏnŭi, sŏnĭtum, sŏnāre, 1, v. a. [per, "without force;" sono, "to sound forth;" hence, "to pour forth in song," etc.], *to fill with song*.

per-tempto, temptāvi, temptātum, temptāre, 1, v. a. [per, "thoroughly;" tempto, "to handle;" hence, "to try"], *to pervade*.

pēs, pĕdis, m.: *a foot* [root PAD, "to go;" cp. πατεῖν, πούς, πεδη: Eng. foot].

pes-tis, tis, f. [prob. for perd-tis; fr. perd-o, "to destroy"], *destruction, ruin*.

pĕto, īvi or ii, ītum, ĕre, 3, v. a.: *to seek, to proceed to* or *towards*; *to desire, to ask for*; *to endeavour to obtain*; *to strive after* [root PAT, "to fly;" cp. πι-πτ-ειν, πετομαι: penna (= pet-na), impet-us].

phărĕtra, ae, f.: *a quiver* [φαρετρα, "a quiver," as being "that which carries" arrows].

pic-tūra, tūrae, f. [for pig-tūra; fr. pi(n)g-o, "to paint;" through root PIG; cp. ποικιλος: pictus], *a painting, picture*, whether in painting, mosaic, or any other mode of delineation.

pi-ĕtas, ĕtātis, f. [pi-us; see pius], *piety* with respect to the gods; *affection, dutifulness, love, tenderness*; *loyalty, patriotism*.

pi(n)go, pinxi, pictum, pingĕre, 3, v. a. ("to paint;" hence, of needlework), *to embroider*.

pinguis, e, adj.: *fat*.

pi-us, a, um, adj. Of persons: *pious, devout, just* [root PU, "to purify;" cp. πυρ: purus, putare].

plăcĕo, ŭi, ĭtum, ēre, 2, v. n.: *to please*. Impers.: plăcitum (est), *it has pleased (me)*; i.e., *it is my will*.

plăc-idus, ida, idum, adj. [plăc-eo, "to please"], *gentle, calm, mild, peaceful, placid*.

plăc-o, āvi, ātum, āre, 1, v. a. [prob. akin to plăc-eo, "to please"], *to pacify, appease, calm*.

plăgă, ae, f. Of the sky: *a region, tract* [root PLAT, "to extend;" cp. πλατύς, πλάτος, πλάτη, πλάτανος: planta, latus (=platus), platessa].

plau-sus, sūs, m. [for plaud-sus; fr. plaud-o, "to clap;" hence, "to applaud"], *applause.*

plē-nus, na, num, adj. [plĕ-o, "to fill"], *filled, full.* With gen.: *filled with, full of* [root PAL, "to fill;" cp. πιμ-πλη-μι, πλήθω: πόλις, πολύς: plere, plebs, po-pul-us, amplus].

plūs, plūris, (plur. **plūres**, plūra), comp. adj. (see multus), contr. and changed fr. plē-or; PAL, root of plĕ-o, "to fill;" comparative suffix "or"], *more, several, very many.*

plū rĭmus, rĭma, rĭmum, sup. adj. (see multus) [PLE, root of plĕo, "to fill"]. Of size: *very great, very large, vast.*

plŭ-vĭus, vĭa, vĭum, adj. [plŭ-o, "to rain" or "swim;" root PLU; cp. πλέειν, πλυνειν: pluit, plorare, pluvia; Eng. flood], *rainy; attended with* or *bringing rain.*

pō-cŭlūm, cŭli, n.: *a cup, goblet* [root PO, "to drink;" cp. πινειν, πόσις: potio, bibo].

poena, ae, f.: *satisfaction* for an offence committed [root PU, "to purify;" see pius].

pollĭcĕor, lĭcĭtus sum, lĭcēri, 2, v. dep. a. and n. for pot-lĭcĕor; fr. inseparable prefix pŏt, "much: lĭcĕor, "to bid" at an auction], *to hold forth* or *promise* a thing.

pŏlus, i, m. [root PAL, "to go;" hence, "the turning thing;" cp. πόλος, πολέω], *heaven, the heavens.*

pond us, ĕris, n. [for pend-us; fr. pend-o, "to weigh"], *a weight.*

pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3, v. a.: *to put, place, lay; to lay aside; to assign, set; to put* or *lay down; to cast off.* Of walls: *to build.* Laws, *etc.*: *to enact.*

pontus, i, m.: *the sea; a sea-wave, billow* [πόντος].

pŏpŭl-o, āvi, ātum, āre, 1, v. a. [popul-us, "a people"], *to lay waste, devastate, spoil.*

pŏ-pŭl-us, i, m.: *a people, nation; the people* of a particular country, *etc.* [prob. for pol-pŏl us; fr. πολύς, "much;" plur. "many;" see plenus].

por-ta, tae, f. [see pello], *a gate* of a city, house; *an outlet, passage,* etc.

por-to, tāvi, tātum, tāre, 1, v. a.: *to carry, convey* [see pello].

por-tus, tūs, m. [akin to por-ta], *a harbour, haven, port.*

posco, pŏposci, no supine, poscĕre, 3, v. a.: *to ask for, demand; to request* [root PARK, "to ask or pray for;" cp. prex, precari, procus: posco = porsc-ere, postulare].

possum, pŏtŭi, posse, v. irreg. for pot-sum; fr. pot-is, "able;" sum, "to be"], *to be able.* With inf.: *(I, etc.) can, could, etc.,* do, *etc.,* something.

post, adv. and prep. Adv.: *afterwards, hereafter.* Prep. gov. acc.: *after.*

post-hăbĕo, hăbŭi, hăbĭtum, hăbēre, 2, v. a. [post, "after;" hăbĕo, "to have;" hence, "to hold or deem"], *to esteem* or *regard less; to consider of less importance.*

post-quam, adv. [post, "after;" quam, acc. fem. of qui, "who, which"], *after that, when.*

pŏtens, ntis, (part. pres. of possum, but used only as) adj.: *powerful, mighty.* With gen.; *having power over; ruling over; master* or *ruler of.*

pŏtent-ĭa, iae, f. [potens, potent-is, "powerful"], *might, force, power.*

pot-ĭor, ītus sum, īri, 4, v. dep. [pot-is, "powerful"]. With abl.: *to get* or *take possession of.*

praecĭpŭ-e, adv. [praecipu-us, "especial"], *especially.*

praeda, ae. f.: *booty, spoil, plunder; prey* taken in the chase, *etc.*; *game* [for prae-hend-a; root GHAD, "to seize;" cp. χα(ν)δ-άνειν: hed-era, prehendo, praebere (= praehibere].

prae-mitto, mīsi, missum, mittĕre, 3, v. a. [prae, "before;" mitto, "to send"], *to send before* or *forwards; to send in advance.*

prae-m-ĭum, ii, n. [for prae-ĕm-ium; fr. prae, "before;" ĕm-o, "to take"], *reward, recompense.*

praerup-tus, ta, tum, adj. [prae-ru(m)p-o, "to break off in front"], *abrupt, precipitous, steep.*

prae-s-ens, entis (abl. usually praesente of persons, praesenti of things), adj. [prae, "before;" s-um, "to be"], *present, at hand, instant.*

praesēp-ĕ, is, n. [praes p-io, "to fence in front"]. Of bees: *a hive.*

praesta-ns, ntis (abl. praestanti, v, 71), adj. [praest(a)-o, "to stand before;" hence, "to be superior"], *superior, surpassing, distinguished.*

prae sto, stiti, stĭtum and stātum, stare, 1, v. a. [prae, "before;" sto, "to stand"], *to be superior; to surpass.* Impers.: prae-stat, *it is better.*

praeter-ĕā, adv. [for praeter eam; fr. praeter, "beyond;" eam, acc. sing. fem. of pron. is, "this"], *hereafter, moreover, further.*

prae-verto, verti, versum, vertĕre, 3, v. a. [prae, "before;" verto, "to turn"], *to pre occupy, to take possession of beforehand.*

prae-vertor, versus sum, verti, 3, v. dep. [prae, "before;" "to turn one's self"], *to outrun, to surpass, outstrip* in speed.

prĕmo, pressi, pressum, premĕre, 3, v. a. Of reins: *to draw tight; to cover, overwhelm*, as a flood, *etc.*, does; *to pursue closely* in war, the chase; *to oppress, weigh down; to check, hold in check, restrain curb; to suppress, conceal, hide.*

pridem, adv.: *for a long time.* [pri(= prae)] "before;" dem., a demonstrative suffix.

prim-um, adv. [adverbial neut. of primus], *firstly, in the first place, first; for the first time.*

pri mus, ma, mum, sup. adj. [for prae-mus, fr. prae, "before," with sup. suffix mus], *first, the first.* Phrase: In primis (also as one word imprimis), *among the first*, i.e., *chiefly, especially; the first* to do something, *the first that; the first part of* that denoted by the subst. to which it is in attribution. Comp. prior.

prin-cep-s, cipis, adj. [for prim caps; fr. primus, "first;" capio, "to take"], *first, foremost, chief, most eminent or distinguished.* As subst. m.: *a chief, leader, leading or principal person.*

pri or, us, comp. adj. [for prae-or, fr. prae, "before;" with comp. suffix or], *previous, former, prior*—often to be rendered *first*: so, at vv. 321, 351. Sup.. primus.

pri-us, comp. adv. [adverbial neuter of prior], *before, sooner*; prius quam (or, as one word, priusquam), *before that, before time, previously.*

prō, prep. gov. abl. case: *before, in front of, for, on behalf of; for, instead of, in the place of, on account of* [akin to Gr. πρό].

prŏc ax, ācis, adj. [see proco], *bold, wanton.*

prŏcell a, ae, f. [procello, "to drive or dash forward;" see celer], *a violent wind, storm, tempest, hurricane.*

prŏ cer, ĕris, m.: *a chief, leader, noble* [prob. prō, "before," cĕr, see celsus].

prŏcul, adv. [PROCUL, a root of procello, "to drive forwards"]. Of place: *at a distance, far off.*

prō-do, dĭdi, dĭtum, dĕre, 3, v. a. [prō, "forth;" do, "to put"], *to betray perfidiously.*

prŏfic-iscor, fectus sum, ficisci, 3, v. dep. n. inch. [pro, "forwards;" făc-io, "to make"], *to set out, go, proceed.*

prō for, fātus sum, fāri, 1, v. dep. [prō, "forth, out;" (for), "to speak"], *to speak out or forth; to say.*

prōfŭg-us, a, um, adj. [prōfŭgio, "to flee forth or away"], *fleeing from one's country.* As subst.: **prōfŭg us**, i, m.: *a fugitive from one's country, an exile.*

prō-fund-us, a, um, adj. [prō, "forwards;" fund us, "the bottom"], *deep, high.*

prōgen-ies, iēi, f. [progigno, "to beget, or bring forth," through root GEN, "to produce"], *offspring.*

prō-hibĕo, hibui, hibitum, hibĕre, 2, v. a. [for prōhăbeo; fr. prō, "before;" hăbĕo, "to hold"], *to ward or keep off.* With abl.: *to exclude, shut out, keep away from.*

pr-ōl-es, is, f. [for pro-ol-es; fr. pro, "forth;" OL, root of ol-esco, "to grow;" see altus]. Of persons: *offspring, progeny.*

prō lŭo, lŭi, lŭtum, lŭĕre, 3, v. a. [pro, "without force;" lŭo, "to wash"], *to swill, drench.*

promitto, misi, missum, mittĕre, 3, v. a. [prō, "forth;" mitto, "to send"], *to promise.*

pronus, a, um, adj. Of things: *inclined downwards, bending forwards, headforemost, headlong* [πρηνής].

prōpĕr-o, āvi, ātum, āre, 1, v. n. [propĕrus, "hastening"], *to hasten, make haste, be quick.*

prōp ius, comp. adv. [adverbial neut. of propior, "nearer"], *nearer.*

proprius, a, um, adj.: *not in common with others; one's own;* i.e., *his, her, its own.*

prōra, ae, f.: *the prow* or *head* of a vessel [πρῷρα].

prō rumpo, rūpi, ruptum, rumpĕre, 3, v. a. [pro, "forth;" rumpo, "to break"], *to break or burst forth.*

prospec tus, tūs, m. [prospicio, "to look out;" pro, "forward;" root SPEC, "to see;" see specŭlum], *a distant view, prospect.*

prō-spicio, spexi, spectum, spicĕre, 3, v. n. and a. [for prō-specio; fr. pro,

"forwards;" spĕcio, "to look"]. Neut.: *to look forwards, forth,* or *out.* Act.: *to discern, descry, espy.*

proxĭmus, a, um, sup. adj. [for prop-simus; fr. obsol. prŏpis, "near"], *nearest.*

pū-bes, bis, f. [prob. akin to pŭ-er], *the youth,* i.e., *young men.*

pŭ-er, ĕri, m.: *a boy, lad* [root PU, "to beget;" cp. παῖς, πῶλος: puer, puella: Eng. foal].

pug-na, nae, f. [PUG, "to strike;" root of pungo], *a fight, battle.*

pul-cher, chra, chrum, adj. [for pol-cher; fr. pŏl-io, "to polish"], *beautiful, fair.* Comp.: pulchr-ior; sup.: pulcher-rimus.

pulvis, ĕris, m.: *dust.*

puppis, is (acc. puppim, v. 115), f.: *a ship, vessel.*

pur-go, gāvi, gātum, gāre, 1, v. a. [pur-us, "clean"], *to clear, clear away.*

purpŭr-ĕus, ĕa, ĕum, adj. [pur pŭr-a, "purple"], *bright coloured, purple.*

Q.

quā, adv. [adverbial abl. fem. of qui; see qui]. Relatively: *where.* Indefinitely: *wherever; in whatever way or manner:* ne qua, *that in no way whatever; in any way, by any means.* Interrogatively: *in what manner, how.*

quaero, quaesivi, quaesitum, quaerĕre, 3, v.: *to seek; to ask, enquire.*

quā-lis, le, adj. Interrogative: *of what sort* or *kind.* Relative: *of such a sort* or *kind as; such as.*

quam, adv. [adverbial acc. fem. of qui], *how.* After comparative adjectives or adverbs, or words involving the idea of comparison or difference (alius, aliter), *than*:—prius quam, *sooner than; before that.*

quando, conj.: *because, since.*

qua-ntus, nta, ntum, adj. [akin to quā-lis], *how great: as great as; as much as.*

quā-re, adv. [abl. fem. of qui, and of res]. Interrogative: *from what cause? on what account? wherefore? why?* Relative: *for which reason, wherefore.*

quas-so, sāvi, sātum, sāre, 1, v. a. intens. [for quat-so; fr. quat-io, "to shake"], *to shatter, batter, knock about.*

quăter, adv.: *four times.*

que, enclitic conj.: *and*:—que .. que, *both . . . and; as well . . . . as; partly . . . . partly.*

queis=quibus, abl. plur. of qui.

quĕror, questus sum, queri, 3, v. dep. *to compl-in of: to complain, lament, bewail.*

qui, quae, quod, pron. Relative: *who, which.* At the beginning of a clause instead of a conjunction and demonstrative pron.: *and this,* etc. With subj.: (a) to denote a cause or reason: *as, inasmuch as, because, since;* (b) to point out a purpose, *etc.: for the purpose of; that, in order to* or *that; to.* **quod**, neut.: In restrictive force=quantum: *as much as; as far as.* Interrogative: *who, which, what.* Indefinite: *anyone, any.*

qui cumque, quae-cumque, quod-cumque (at v. 616, in tmesis, quae me cumque) pron. rel. [qui, "who;" indef. suffix cumque], *whoever, whosoever; whatever, whatsoever.*

qui-es, ētis, f: *rest, repose,* from anything [akin to root KI, "to lie down; to sleep;" Gr. κεῖ-μαι, "to lie down"].

quie-sco, ēvi, ētum, escĕre, 3, v. n. [for quiet-sco; fr. quies, quiēt-is, "rest;" root KI, see quies], *to rest, repose.*

quiēt-us, a, um, adj. [quie-sco, "to be quiet;" through root KI, see quies], *quiet, calm, peaceful,* etc.

qui-n, conj. [for qui-ne; fr. qui, abl. of relative pron. qui, "who, which;" ne =non]. With subj.: *that not, but that, without, from.* To corroborate a statement: *but indeed, verily, of a truth.*

quinqu-ā-ginta, num. adj. indecl. ("five tens;" hence), *fifty* (for quinque-a-ginta; fr. quinque, "five;" (a) "connecting vowel;" ginta=κοντα="ten"].

qui ppe, conj. [for qui-pte; fr. qui, abl. of relative pronoun qui; suffix pte], *inasmuch as, because.* In an ironical sense: *certainly indeed, forsooth.*

quis, quae, quid (gen. cujus; dat. cui), pron. interrog.: *what person or thing? what sort of a person or thing? who? which one? what?* Adverbial neut. Acc.: **quid**, *why? wherefore?* [τις, "who? which?"].

quis, no fem. quid, pron. indef.: *anyone, anybody; anything*:—ne quis, *that no one*:—neu quis, *and that no one* [τις, "anyone"].

qui s quam, quae-quam, quic-quam or quid-quam, pron. indef. [quis, "any one;" suffix quam], *any, any whatever.* As subst., masc.: *anyone, anybody* Neut.: *anything.*

quis-quis, no fem., quod-quod or quid quid or quic-quid, pron. indef. [quis reduplicated], *whatever, whatsoever,* per-

son or thing. As subst., masc.: *whoever, whosoever*. Neut.: *whatever, whatsoever*.

quō, adv. [for quo-m, old form of que-m, acc. of qui]. Of place: *to which* or *what place, whither, where*. Of plans, *etc.*: *in what direction, whither*.

quō-circa, adv. [for quom-circa; fr. quom (old form of quem), acc. sing. masc. of qui; circa, "with respect to"], *for which reason* or *cause, wherefore*.

quon-dam, adv. [for quom-dam; fr. quom, old form of quem; acc. of 1, qui; suffix dam], *at a certain time; at one time, once upon a time, formerly*.

quŏque, conj.: *also, too*; placed after the word to be emphasised.

quot, num. adj. plur, indecl. [quŏt-us, "how many"], *how many; as many as*.

quōve=quo, ve; v. 370.

quum, adv. and conj. [for quom, old form of quem, acc. of 1, qui]. Adv.: *when*. Conj.: *as, since; seeing that*.

R.

răb-ies, [acc.] iem, [abl.] iē (other cases do not occur), f. [răb-o, "to rave"], *rage, fury, violence*.

răp-ĭdus, ĭda, ĭdum, adj. [răp-io, "to seize," "to hurry onwards"]. Of fire: *fierce, consuming; hurrying onwards; swift, rapid*.

răp-io, ŭi, tum, ĕre, 3, v. a. [root RAP: cp. ἁρπ-άζω], *to snatch, seize; to carry off* or *away; to plunder, ravage*, etc. Of fire, *etc.*, as object: *to hasten forwards, promote, increase*.

rap-to, tāvi, tātum, tāre, 1, v. a. intens. [răp-io, "to drag along"], *to drag violently* or *hurriedly along*.

rārus, a, um, adj.: *here and there; scattered about*.

rătis, is, f.: *a bark, vessel, ship* [prob. akin to remus].

rĕcens, ntis, adj.: *fresh*.

rĕ-cĭpio, cēpi, ceptum, cĭpĕre, 3, v. a. [for rĕ-căpio; fr. rĕ, "back;" căpio, "to take"], *to get back; to recover*.

rĕ-clūdo, clūsi, clūsum, clūdĕre, 3, v. a. [re, denoting "reversal;" cludo = claudo, "to shut, close"], *to disclose, reveal*.

rĕ-condo, condĭdi, condĭtum, condĕre, 3, v. a. [rĕ, "without force," condo, "to hide"], *to hide, conceal*.

rec-tus, ta, tum, adj. [for reg-tus; fr. rĕg-o, "to lead straight"], *right, correct*.

rĕcur-so, no perf. nor sup., sāre, 1, v. n. intens. [for recurr-so; fr. recurr-o, "to run back"], *to return again and again*.

red-do, dĭdi, dĭtum, dĕre, 3, v. a. [red (=re, with d for de demonstrative), "back;" do, "to give"], *to give back, return* in answer.

rĕdŏlĕo, ŏlŭi, no sup., olēre, 2, v. n. [re, with d or de demon.; oleo, "to emit a scent"], *to diffuse a scent; to be redolent*.

rĕ-dūco, duxi, ductum, dūcĕre, 3, v. a. [re, "back;" duco, "to lead"], *to lead* or *conduct back*.

rĕductus, a, um, pa. Of locality: *retired; deeply situated; deep*.

rĕdux, rĕdŭcis, adj. [for rĕduc-s; fr. rĕdūc-o, "to lead back"], *returning*.

rĕ-fĕro, tŭli, lātum, ferre, v. a. irreg. [rĕ, "back;" fero; see fero], *to bring* or *carry back* or *backwards; to bring back word; to report, announce, mention*.

rĕ-fulgĕo, fulsi, no sup., fulgēre, 2, v. n. [re, "back;" fulgeo, "flash"], *to flash back* or *reflect* the light; *to shine brightly*, etc.

rĕ-fundo, fūdi, fusum, fundĕre, 3, v. a. [rĕ, "back;" fundo, "to pour"]. In reflexive force: *pour back*.

rēg-ālis, āle, adj. [rex, reg-is, "a king"], *of* or *belonging to a king; kingly, royal, regal, worthy of a king, splendid, magnificent*.

rēg-īna, īnae, f. [rĕg-o, "to rule"], *a queen*.

rĕg-io, ĭōnis, f. [rĕg-o, "to direct"], *a portion of the earth*, etc., of indefinite extent; *a territory, tract, region*.

rēg-ius, ia, ium, adj. [rex, rēg-is, "a king"], *of* or *belonging to a king; royal, princely, splendid, magnificent*.

regn-o, āvi, ātum, āre, 1, v. n. [regnum], *to reign, rule*.

reg-num, ni, n. [rĕg-o, "to rule"], hence, *dominion, sovereignty, rule; a kingdom, realm*.

rĕgo, rexi, rectum, rĕgĕre, 3, v. a.: *to rule, govern, have supremacy over*.

rĕlĭqu-iae, iārum, f. [relĭ(n)qu-o, "to leave"], *the remnant*.

rēmĭgium, ĭi, n. [rēmĭg-o, "to row"], *the oarage*.

rĕ-mordĕo, no perf., morsum, mordēre, 2, v. a. [rĕ, "without force;" mordeo, "to bite"], *to vex, torment, disturb*.

rĕ-mŏvĕo, mōvi, mōtum, mŏvēre, 2, v. a. [rĕ, "back;" mŏvĕo, "to move"], *to remove, withdraw*.

rē-mus, mi, m.: *an oar* [prob. for ret-mus, akin to ἐ-ρετ-μός, "an oar," as

"the rowing thing;" fr. ἐρέσσω, "to row;" through ἐρες or ἐρετ].

rĕ-pendo, pendi, pansum, pendĕre, 3, v. a. [rĕ, "back again;" pendo, "to weigh"], *to balance, counterbalance, compensate.*

rĕpent-e, adv. [repens, repent-is, "sudden"], *on a sudden, suddenly.*

rĕ-pĕto, pĕtivi *or* pĕtii, pĕtitum, pĕtĕre, 3, v. a. [rĕ, "again;" pĕto, in force of "to fetch"], *to recount, detail,* etc.

rĕ-pōno, pŏsŭi, pŏsitum, pōnĕre, 3, v. a. [rĕ; pōno, "to put *or* place"] [rĕ, "back again"], *to reinstate;* [rĕ, "aside *or* away"], *to lay* or *store up.*

rĕ-quīro, quisivi, quisitum, quirĕre, 3, v. a. [for rĕ-quaero. fr. rĕ, "again;" quaero, "to seek"], *to seek to know; to ask* or *enquire after.*

rēs, rĕi, f.: *a thing, matter, event, affair, circumstance.* For res publica: *the state, commonwealth,* etc. [akin to ῥέ-ω, "to say *or* tell"].

rĕses, idis, adj. [for rĕsid-s; fr. rĕsideo, "to remain behind;" hence, "to be idle *or* inactive"], *idle, inactive, inert, sluggish,* etc.

rĕ-sīdo, sēdi, no sup., sidĕre, 3, v. n. [rĕ, "without force;" sido, "to seat one's self"], *to seat one's self, take one's seat, sit down.*

rĕ-sisto, stiti, no sup., sistĕre, 3, v. n. [rĕ, "back;" sisto, "to stand"], *to stand still, halt, stop.*

rēspec-to, tāvi, tātum, tāre, 1, v. a. intens. [respicio, "to look at," through root SPEC], *to regard, pay heed* or *attention to,* etc.

re-spondĕo, spondi, sponsum, spondĕre, 2, v. n. [rĕ, "in return;" spondeo, "to promise solemnly"]. With dat.: *to correspond* or *answer to; agree* or *harmonize with.*

rē-sto, stiti, no sup., stāre, 1, v. n. [re, "behind;" sto, "to stand"], *to remain, be left.*

rĕ-sŭpīnus, sŭpina, sŭpinum, adj. [rĕ, in "intensive" force; sŭpinus, "lying on the back"], *lying on the back,* or *with the face upwards.*

rĕ-surgo, surrexi, surrectum, surgĕre, 3, v. n. [rĕ, "again;" surgo, "to rise"], *to rise again.*

rĕ-tĕgo, texi, tectum, tĕgĕre, 3, v. a. [re, denoting "reversal;" tĕgo, "to cover"], *to disclose, reveal, discover.*

rĕ-vīso, visi, visum, visĕre, 3, v. a. [re, "again;" viso, "to visit"], *to visit again, revisit.*

rĕ-vŏco, vŏcāvi, vŏcātum, vŏcare, 1, v. a. [re, "back;" voco, "to call"], *to call back, recall; to restore, renew,* etc.

rex, rēgis, m. [for reg-s; fr. rĕg-o, "to rule"], *a king.*

rĭg-ĕo, ŭi, no sup., ēre, 2, v. n.: *to be stiff* [akin to ῥιγέω].

rī-ma, mae, f. [perhaps for rig-ma, fr. ri(n)g-or, "to gape"]. Of a vessel: *a seam,* etc.

rīpa, ae, f.: *the bank* of a river.

rōbŭr, rōbŏris, n.: *oak; strength.*

rŏg-ĭto, itāvi, itatum itāre, 1, v. a. freq. [rog-o, "to ask"], *to ask frequently* or *repeatedly; to keep asking.*

rŏs-ĕus, ĕa, ĕum, adj. [rŏs-a, "a rose"], *rosy.*

rot-a, ae, f.: *a wheel* [root RA *or* AR, "to drive;" cp. ratio, rota, rotundus].

rŭdens, ntis, m.: *a rope, line, cord.* Plur.: *the cordage* or *rigging* of a vessel.

rŭ-īna, inae, f. [ru-o, "to fall down"], *a tumbling* or *falling down; a fall.*

rŭ-o, i, tum, ĕre, 3, v. n. and a. Neut.: *to fall with violence; to rush, hasten,* etc. Act.: *to cast* or *throw up* from the bottom.

rūp-es, is, f. [rumpo, "to break," through root RUP], *a cliff, steep rock.*

rus, rūris (in plur. only in nom. and acc.), n.: *the country.* Plur.: *the fields.*

S.

săcer-dō-s, tis, comm. gen. [for sacerda-(t)s; fr. sac(e)r-i, "sacred," see sacro; DA, root of do, "to give"], *a priest; a priestess.*

să-cro, āvi, ātum, āre, 1, v. a. [săcer, sacr-i, "sacred"], *to consecrate* [root SAG, "to fasten;" hence, "to bind" by a religious ceremony; cp. sancire, sanctus: σαττειν, σάγμα].

saecŭlum, i [root SA, "to sow;" hence, *a generation, age;* or fr. sĕco, *to cut,* as tempus, fr. τέμνω, or καιρος, fr. κείρω].

saep-e, adv. [obsol. saep-is, "frequent"], *frequently, often.*

saep-io, si, ptum, ĕre, 3, a.: *to surround.*

saev-io, ii, itum, ire, 4. v. n. [saev-us, "fierce"], *to be fierce; to rage.*

saevus, a, um, adj.: *fierce, savage; cruel.* In a good sense: *spirited, daring, bold, valiant.*

săgitta, ae, f. [root SAK, "sharp;" cp. saxum, secare], *an arrow*.

sāl, sălis, m. (rarely n.): *the salt water, the sea, the briny ocean* [akin to ἅλς, ἁλ-ός].

saltem, adv.: *at least, at all events, anyhow*.

săl-um, i, n.: *the sea* [Gr. ἅλς].

sălū-s, tis, f. [for salv-ts, fr. salv-ĕo, "to be well or in good health"], *safety, welfare, prosperity, deliverance*.

sanc-tus, ta, tum, adj. [sanc-io, "to render sacred;" see sacer]. Of persons: *venerable, august*.

sangu-is, inis, m.: *blood; family, stock, race*.

să-tor, tōris, m. [sĕro, "to beget;" through root SA], *a father*.

saxum, i, n. [for sag-sum; fr. SAK, "sharp;" see sagitta], *a huge rough stone* or *fragment of rock*.

scaena, ae, f. [Gr. σκηνή, "a tent;" root SKU, "to cover;" see scutum], *a stage; background*.

scĕlus, ĕris, n.: *a wicked deed; guilt, wickedness*.

sceptrum, i, n.: *a royal staff, a sceptre; kingdom, sovereignty, dominion, rule* [σκῆπτρον, "a staff," as that on which one leans or supports one's self.

scilicet, adverb: *forsooth, you must know* [scire, licet].

scindo, scĭdi, scissum, scindere, 3, v. a. With personal pron. in reflexive force: *to divide, separate, part asunder* [root SCID, "to cleave;" cp. σχίζω; caedo, caelum (= caedlum, "a chisel"), caementum].

scintilla, ae, f.: *a spark* [akin to σπινθήρ].

scio, scivi and scii, scitum, scire, 4, v. a.: *to know, perceive, have knowledge of*. With inf.: *to know how* to do.

scŏpŭlus, i, m.: *a projecting point of rock; a rock, cliff, crag* [root SPAK, "to see;" cp. σκέπτομαι, σκοπός; specio, spectare].

scū-tum, ti, n.: *a shield* of oblong shape, covered with leather [root SKU, "to cover;" cp. σκευή, σκῦτος, κεύθειν; cutis, obscurus].

sē, acc. and abl. of sui.

sĕcessus, ūs, m. [for secedsus; fr. secĕd-o, "to retire, withdraw"], *a retreat, recess*.

sē-clūdo, clūsi, clusum, clūdere, 3, v. a. [sē, "apart;" cludo (= claudo), "to shut"]. Of cares, etc.: *to dismiss, exclude*.

sĕc-o, ui, tum, āre, 1, v. a.: *to cut* [root SAK or SKA, "to cut;" cp. κείειν, canalis].

sēcŭlum, i, n: see saeculum.

sĕc-undus, unda, undum, adj. [for sequ-undus, fr. sĕquor, "to follow"], *favourable, prosperous, fortunate*. Of a chariot: *speeding along, rapid, swift*.

sē-cūr-us, a, um, adj. [se (= sine), "without," cūr-a, "care"], *without care, unconcerned, regardless*.

sĕd, conj. [an abl. of se: *by itself*; sed], *but, yet*.

sĕdĕo, sēdi, sessum, sĕdēre, 2, v. n.: *to sit* [akin to Gr. ἕζομαι (= ἕδσομαι), Sans. root SAD, "to sit"].

sēdes, is, f. [sĕd-ĕo, "to sit"], *a dwelling-place, abode*.

sĕd-ile, ilis, n. [id.], *a seat, bench*, etc.

sēditio, ōnis, f.: [acc. to some fr. sed (= sine), "apart;" i, root of ĕo, "to go;" and so, "a going apart;" acc. to others fr. sē, "apart;" d-o, "to put;" and so, "a putting apart, a separating"], *insurrection, sedition*.

sē-mi-ta, tae, f. [for se-me-ta; fr. se, "aside;" mĕ-o, "to go"], *a by-way; a path, footpath*.

sem-per, adv.: *ever, always, at all times* [root SAM, from pronominal SA, "together with;" cp. ἅμα, ὁμός, ὅμοιος; simul, semel, similis, singuli].

sĕn-ātus, ātūs, m. [senex, sĕn-is, "old man"], *the senate*, i.e., *the council* or *assembly of elders*.

sē-ni, nae, na, num. distrib. adj. plur. [for sex-ni; fr. sex, "six"], *six*.

sentent-ia, iae, f. [for sentient-ia; fr. sentiens, sentient-is, "thinking"], *a way of thinking; an opinion; purpose, will, resolve*.

sentio, sensi, sensum, sentīre, 4, v. a.: *to perceive, observe; to become sensible* or *aware of*.

sept-em, num. adj. indecl.: *seven* [ἑπτά].

sept-imus, ima, imum, num. ord. adj. [sept-em, "seven"], *seventh*.

sĕqu-or, ūtus (or sĕc-) sum, i, 3, v. dep.: *to follow, follow after; to follow the example of, imitate; to follow* in narration; *to detail* or *narrate* in succession; *to follow in pursuit; to pursue* [root SAK, "to follow;" cp. ἕπομαι, ἑπέτης, ὅπλον; secundus, socius].

sĕrēn-o, āvi, ātum, āre, 1, v. a. [seren-us, "clear;" root SWAR, "to

shine;" cp. σείριος, σέλας, σελήνη; sol.: Eng. swart, sultry], *to clear, clear up.*

sĕr-ies, iēi, f. (sĕr-o, "to join"], *a succession, series.*

ser-mo, mōnis, m. [commonly referred to sĕr-o, "to connect"], *talk, conversation, discourse.*

ser-tum, ti, n. [sĕr-o, "to plait or entwine"], *a garland, wreath.*

serv-itium, itii, n. [serv-us "a slave"], *slavery, servitude.*

serv-o, āvi, ātum, āre, 1, v. a. [root SAR or SAL, "to keep;" cp. ὅλ-ος, salvus, servus, salvus, solus], *to preserve, protect; to keep, retain,* etc.

seu; see sive.

si, conj.: *if.*

sī-c [apocopated from si-ce; *i.e.*, si, akin to hic, is, ita; demonstrative suffix ce], *in this manner, in such a manner, so, thus.* In introducing a statement: *in the following way, as follows.* In concluding a statement: *in this manner, thus, in the foregoing way; to such a degree, so much.*

sīd-us, ĕris, n. [see sereno], *a star.*

signum, i, n.: *a token* or *sign; a statue, image; a figure, device.*

silent-ium, ii, n. [silens, silent-is, "silent"], *a being silent; silent, stillness.*

sīl-ĕo, ŭi, no sup., ēre, 2, v. n.: *to be silent.*

silex, icis (abl. silici, v. 174), m (rarely f.), *a flint, flint-stone.*

silv-a, ae, f.: *a wood* [ὕλϜ-η].

sim-ilis, ile, adj.: *like* [see semper].

sim-ul, adv.: *at the same time* [see semper].

simŭl-o, āvi, ātum, āre, 1, v. a. [for similo; fr. simil-is, "like"], *to assume the appearance of; feign, counterfeit.*

sī-n, conj. [shortened fr. si-ne; fr. si, "if;" ne, "not"], *if on the contrary; if however; but if.*

sine, prep. gov. abl. [akin to sĕd, "apart"] *without.*

sin-gŭlus, gŭla, gŭlum (mostly plur.), adj.: *one by one, one after another.* As subst.: **singŭla**, orum, n. plur.: *individual things; each thing* [see semper].

sino, sīvi, sītum, sinĕre, 3, v. a.: *to allow, permit, suffer.*

sinus, ūs, m.: *the hanging fold of a dress; a bay, harbour, gulf.*

sī-ve (contr. **seu**), conj. [si, "if;" ve, "or"], *or if;* sive (seu)....sive (seu), *whether....or; whether....or whether.*

sŏci-o, āvi, ātum, āre, 1, v. a. [soci-us, "a friend, companion, etc."], *to join with one's self,* etc.; *to unite, associate.*

sŏcius, ii, m.: *a friend, companion, comrade* [see sequor].

sōl, sōlis, m.: *the sun* [see sereno].

sŏl-ĕo, itus sum, ēre, 2, v. semi-dep. n.: *to be accustomed* or *wont.*

sŏlium, ii, n. [prob. akin to sŏl-um; see solum], *a seat; a chair of state, throne,* etc.

sōlor, ātus sum, āri, 1, v. dep.: *to comfort solace console.*

sŏl-um, i, n. [prob. fr. root SOL = SED in sĕd-ĕo, "to sit"], *the ground, soil.*

sōlus, a, um, (gen. sōlius; dat. sōli), adj.: *alone; the only one.*

so-lvo, lvi, lūtum, lvere, 3, v. a. [for sē-luo; fr. sē, "apart;" luo, "to loosen"], *to render powerless* from the effects of cold; *to paralyse.* Of fear: *to dismiss, get rid of, cast off.*

som-nus, ni, m.: *sleep; a dream* [akin to Gr. ὕπ-νος; sopor, fr. root SVAP, "to sleep"].

sŏn-o, ŭi, itum, āre, 1, v. n. and a. Neut.: *to sound, resound.* Act.: *to give forth the sound of* anything [akin to root SVAN, "to sound"].

sŏnōr-us, a, um, adj. [sŏn-o, "sound"], *resounding, loud sounding, roaring.*

sōp-io, ivi or itum, ire 4, v. a.: *to put* or *lull to sleep; to cause to sleep* [akin to root SVAP, "to sleep"].

sŏror, ōris, f.: *a sister.*

sor-s, tis, f.: *a lot* by which a thing is determined; *lot,* i.e., *fate, destiny.*

spargo, sparsi, sparsum, spargĕre, 3, v. a. Of persons: *to disperse, scatter.*

spĕcŭl-or, ātus sum, āri, 1, v. dep. [spĕcŭl-a, "a look-out place"], *to look out for, observe, watch.*

spēlunc-a, ae, f.: *a cave, cavern* σπήλυγξ, σπήλυγγ-ος].

sperno, sprēvi, sprētum, spernĕre, 3, v. a.: *to despise, slight, contemn* [root SPER or SPRE, akin to root SPHUR, "to destroy;" Gr. σπαράσσω, "to tear, rend," etc.].

sper-o, āvi, ātum, āre, 1, v. a.: *to hope for; to expect; to bear* something *in mind; to be assured* of something.

spēs, spei, f. [for sper-s; fr. spēr-o; the word, in some old writers, being found in the forms speres and speribus], *hope, expectation.*

spiro, āvi, ātum, āre, 1, v. a.: *to give forth, emit, exhale.*

splend-ĭdus, ĭda, ĭdum, adj. [splend-ĕo, "to shine or be bright"], *brilliant, splendid, shining.*

spŏl-ĭum, ĭi, n.: *arms, armour*, etc., stripped off a fallen foe; *spoil, booty, plunder.*

sponda, ae, f.: *a couch*, etc.

spū-ma, mae, f. [spŭ-o, "to spit"], *foam*, whether of the mouth or of the sea.

spūm-o, āvi, ātum, āre, 1, v. n. [spūm-a, "foam"], *to foam.*

stă-bĭlis, bĭle, adj. [st(a)-o, "to stand"], *firm, enduring*, etc.

stā-gnum, gni, n. [id.], *a piece of standing water; a pool, pond, swamp, fen.* Plur.: *waters* in general.

stătŭo, stătŭi, stătūtum, stătŭĕre, 3, v. a. [status, uncontr. gen. stătū-is, "a standing position"], *to place, put, set; to build, erect.*

sterno, strāvi, strātum, sternĕre, 3, v. a.: *to spread, spread out; to bring to the ground, prostrate, overthrow* [root STRA; akin to Gr. στορέννυμι: stratus].

stīp-o, āvi, ātum, āre, 1, v. a.: *to press together, compress; to surround, encompass; to accompany, attend upon.*

stirps, is, f. (rarely m.), *a stem, stock, race, lineage.*

sto, stĕti, stătum, stāre, 1, v. n.: *to stand.* Of care, for a person: *to stand in, be centered in; to stand firm, remain standing* [akin to Gr. στα-ω, ἵ-στη-μι].

strā-tum, ti, n. [sterno, "to spread;" hence, "to cover"]. Of roads, *etc.*: *the pavement*:—strata viarum (*the pavements of the ways*, i.e.), *the paved ways* or *roads.*

strĕp-ĭtus, ĭtūs, m. [strĕp-o, "to make a noise"], *a noise, din.*

strīd-ĕo, i, no sup., ēre, 2, v. n.; also **strīd-o**, i, no sup., ĕre, 3, v. n. Of a hinge: *to creak.* Of a storm: *to whistle, howl, roar.* Of the wings of birds: *to whirr, rustle.*

stridor, ōris, m. [strīdĕo, "to make a harsh or grating sound"]. Of the cordage of a ship: *a creaking.*

stringo, strinxi, strictum, stringĕre, 3, v. a.: *to cut down, lop off*, in order to make.

strŭ-o, xi, ctum, ĕre, 3, v. a.: *to heap* or *pile up; to set in order, arrange* [akin to Gr. στορ-έννυμι; see sterno].

stŭd-ĭum, ĭi, n. [stŭd-ĕo, "to busy one's self," etc.], *eagerness, eager pursuit.*

stŭp-ĕo, ŭi, no sup., ēre, 2, v. n.: *to be struck aghast; to be amazed* or *astounded* [akin either to Gr. τύπ-τω, "to beat;" root ΤΥΠ, "to hurt"—or to root STUMBH, "to stupefy"].

suādĕo, suāsi, suāsum, suādēre, 2, v. a.: *to advise, recommend*, etc. [akin to root SVAD, "to please"].

sŭb, prep. gov. acc. and abl.: *under, beneath.* Of time: *at the approach of, towards*; v. 662 [akin to Gr. ὑπ-ό].

sub-dūco, duxi, ductum, dūcĕre, 3, v. a. [sŭb, "from below;" dūco, "to draw"]. Of the vessels of the ancients: *to draw* or *haul up* on land.

sŭb-ĕo, ivi or ii, itum, ire, v. n. and a. [sŭb; ĕo, "to go"]. Neut.: [sŭb, "towards"], *to proceed, approach.* Act.: [sub, "under"], *to enter* a place.

sŭb-ĭgo, ēgi, actum, igĕre, 3, v. a. [for sub ăgo; fr. sŭb, "under," ăgo, "to put in motion"], *to subdue, vanquish.*

sŭbĭt-ō, adv. [sŭbit-us, "sudden"], *suddenly, on a sudden.*

sublīmis, e, adj.: *high, on high, aloft.*

sub-mergo, mersi, mersum, mergĕre, 3, v. a. [sŭb, "beneath;" mergo, "to plunge"], *to plunge* another *beneath* something; *to sink* or *overwhelm.*

sub-necto, no perf., nexum, nectĕre, 3, v. a. [sŭb, "beneath;" necto, "to bind or tie"], *to bind, tie*, or *fasten beneath* or *below.*

subnixus, a, um, p. perf. of obsol. verb. subnitor [fr. sŭb, "beneath;" nitor, "to lean upon"]. With abl.: *supported by, reclining* or *resting on.*

sub-rīdĕo, rīsi, no sup., rīdēre, 2, v. a. [sŭb, denoting "diminution;" rīdĕo, "to laugh"], *to laugh somewhat*, or *a little; to smile.*

subvolvo, volvi, vŏlūtum, volvĕre, 3, v. a. [sŭb, "without force;" volvo, "to roll"], *to roll, roll along.*

suc-cēdo, cessi, cessum, cēdĕre, 3, v. n. [for sub cēdo; fr. sub cēdo, "to go;" sŭb, "below"]. With dat.: *to go below* or *under* [sŭb, "towards or up to"]. With dat.: *to go towards* or *up to; to approach, draw near to.*

suc-cingo, cinxi, cinctum, cingĕre, 3, v. a. [for sub-cingo; fr. sŭb, "upwards, up;" cingo, "to gird"]. Pass.: *to be girded* or *girt.*

suc-curro, curri, cursum, currĕre, 3, v. n. [for sub-curro; fr. sŭb, "towards or

up to;" curro, "to run"], *to aid, assist, succour.*

suf-fundo, fūdi, fūsum, fundĕre, 3, v. a. [for sub-fundo; fr. sŭb, "beneath;" fundo, "to pour upon"], *to overspread, suffuse.*

sŭi (dat. sibi; acc. and abl. se, *or* reduplicated sese), pron. pers. sing. and plur.: *of himself, herself, itself*, or *themselves.*

sulcus, i, m.: *a furrow* [Gr. ὁλκός].

sum, fŭi, esse, v. n.: *to be.* With dat.: *to belong* to one [root AS, "to be;" in perf. tenses and in fut. part. akin to root BHU, "to be"].

sŭper, adv. and prep. Adv.: *in addition, moreover.* Prep., with acc. *or* abl. — With acc.: (a) *over*, (b) *upon, on the top of*, (c) *above, beyond.* With abl.: *respecting, concerning, about* [akin to ὑπέρ].

sŭperb-ia, iae, f. [superb-us, "proud"], *pride, haughtiness*

sŭper-bus, ba, bum, adj. [sŭper, "above"], *proud, haughty, arrogant; splendid, gorgeous, superb.*

sŭpĕr-ēmĭnĕo, no perf. nor sup., ēminēre, 2, v. a. [sŭper, "above;" ēmĭnĕo, "to project"], *to rise above* or *higher than* something; *to over-top, stand higher than.*

sŭpĕr-o, āvi, ātum, āre, v. a. and n. [sŭper, "over"]. Act.: *to pass over, cross; to overcome, overpower, destroy.* Neut.: *to have the upper hand; to be overpowering.*

sŭper-sum, fŭi, esse, v. n. [sŭper, "over and above;" sum, "to be"], *to remain, survive.*

sŭpĕr-us, a, um, adj. [sŭpĕr, "above"], *that is above, on high.* As subst.: **sŭpĕri**, ōrum (ûm, v. 4), m. plur.: *the gods above, the celestial deities.* Sup.: **summus**, a, um: *highest, loftiest; the highest* or *loftiest part of* that denoted by the subst. to which it is in attribution; *the top of; supreme; mightiest; most important; main, principal.* Comp.: sŭpĕr-ior; also another sup.: sŭprēmus.

supplex, icis, comm. gen. [supplex, "suppliant"], *a suppliant* or *supplicant.*

supplic-iter, adv. [supplex, supplicis, "suppliant"] (after the manner of the *supplex*; hence), *suppliantly, as a suppliant*, or *as suppliants; humbly, submissively.*

sūra, ae, f.: *the calf* of the leg.

sur-go, rexi, rectum, gĕre, 3, v. n. contr. [fr. sur-rĕgo, for sub-rĕgo; fr. sŭb, "upwards, up;" rĕgo, "to lead straight or direct"], *to rise arise*, etc.

sus, sŭis, comm. gen.: *a hog* [Gr. ὗς, "a hog"].

sus-cĭpio, cēpi, ceptum, cĭpĕre, 3, v. a. [for subs-căpio; fr. subs (= sŭb), "without force;" căpio, "to take"], *to take, receive.*

suspendo, pendi, pensum, pendĕre, 3, v. a. [for subs-pendo; fr. subs (= sŭb), "beneath;" pendo, "to hang"], *to hang up, to suspend.*

su-spĭcio, spexi, spectum, spĭcĕre; [fr. subs (= sŭb), "from beneath;" spĕcio, "to behold"], *to look up to* or *at.*

su-spiro, spīrāvi, spīrātum, spīrāre, 1, v. n. [for subs-spiro; fr. subs (= sŭb), "from below;" spiro, "to breathe"], *to draw a deep breath; to heave a sigh; to sigh.*

suûm, gen. plur. of sus.

sŭ-us, a, um, pron. poss. [sŭ-i], *belonging to himself, his own.*

syrtis, is, f.: *a sand-bank* in the sea.

T.

tăb-ĕo, no perf. nor sup., ēre, 2, v. n.: *to pine* or *waste away* [perhaps akin to τήκ-ω, Doric τάκ-ω].

tăb-ŭla, ŭlae, f.: *a board, plank*, [prob. akin to ταμ, root of τέμ-νω, "to cut;" and so, "the cut thing"].

tăc-ĭtus, ita, itum, adj. [tăc-ĕo, "to be silent"], *silent, still*, etc.

tā-lis, le, adj.: *of such a kind, such.* As subst.: **tālia**, ium, n. plur.: *such things, such words* [prob. akin to demonstr. pron. root TO, "this," and Gr. article τό].

tam, adv. [prob. akin to tālis]. With adj.: *so, so very.*

tămen, adv. [prob. a lengthened form of tam], *for all that, notwithstanding,*

tan-dem, adv. [for tamdem; tam, "so;" with demonstrative suffix dem], *at length, finally; pray now; I*, etc., *pray thee.*

ta(n)g-o, tĕtĭgi, tactum, tangĕre, 3, v. a.: *to touch.* Of the feelings: *to move, excite, affect* [root TAG, akin to θιγ-γάνω].

tant-um, adv. [tant-us, "so much"], *so much, so greatly.*

tant-us, a, um, adj.: *so much; so great* or *large* in size; *so great* or *important.*

tar-dus, da, dum, adj. [prob. for trah-dus; fr. trăh-o], *slow, tardy.*

taur-īnus, īna, īnum, adj. [taurus, "a bull"], *of or belonging to a bull*, *a bull's*, *bull*.

taur-us, i, m.: *a bull* [Gr. ταῦρος; akin to Anglo Saxon "steor;" Eng. "steer"].

tec-tum, ti, n. [for teg-tum; fr. tĕg-o], *the roof* of a building; *a house*, *dwelling*, *building*.

teg-men, mĭnis, n. [tĕgo, "to cover"]. Of animals: *a skin*, *hide*.

tellūs, ūris, f.: *a land*, *country*.

tēlum, i, n.: *a weapon*, whether for hurling or for close combat [usually referred to Gr. τηλε, "far off;" but rather for tend-lum, fr. tend-o, in force of "to launch or hurl a weapon;" and so, "the thing launched or hurled"].

temno, tempsi, no sup., temnĕre, 3, v. a.: *to despise*, *scorn*, *make light of*, *contemn* [akin to Gr. τεμνω, "to cut;" and so, "to cut, or cut off"].

tempĕr-o, āvi, ātum, āre, 1, v. a. [prob. for tempŏr-o; fr. tempus, tempŏris, in etymological meaning of "a section, portion"], *to rule*, *regulate*, *govern*, *restrain*, etc.

tempes-tas, tātis, f. [for tempor-tas; fr. tempus, old gen. tempor-is, as proved by existing adverbial abl. tempori]. Of weather: in a bad sense—*storm*, *tempest*.

tem-plum, pli, n.: *a temple*, as a place dedicated to some deity [akin to Gr. τεμ-νω, "to cut;" hence, buildings or lands allotted for religious purposes].

tem-pus, pŏris, n. [akin to templum], *a portion of time*, *a time*, *season*; *time* in general.

tendo, tĕtendi, tensum *or* tentum, tendĕre, 3, v. a. and n. Act.: *to stretch out or forth*; *to extend*; *to turn*, *bend*, *or direct* one's steps, course, *etc*. With objective clause: *to strive*, *endeavour*, *use exertion or effort* that something be done. Neut.: *to bend one's way or course*; *strive*, *endeavour* [akin to τειν, root of τεινω].

tĕn-ĕo, ui, tum, ēre, 2, v. a. [akin to tend-o], *to hold*, *keep*, *have*; *to hold or keep possession of*; *to reach*, *gain*, *or arrive at* a place; *to hold fast*, *to hold back*, *detain*. With iter, *etc*., *to hold on one's course*, *bend one's way*, *proceed*.

ten-to, tāvi, tātum, tāre, 1, v. a. intens. [tĕn-ĕo], *to try*, *attempt*, *essay*, *endeavour*.

tentōr-ium, ii, n. [tendo, "to stretch out;" through obsol. tentor, tentor-is, "a stretcher-out" of something], *a tent*.

tĕnus, prep. (put after its case) gov. abl.: *as far as*, *up to*.

ter, num. adv. [tres, tr-ium (with e inserted), "three"], *three times*, *thrice*.

tergum, i, tergus, ŏris, n.: *the back*. For a tergo, see ab.: *the skin or hide* of an animal.

tergus, ŏris: see tergum.

termĭn-o, āvi, ātum, āre, 1, v. a. [termin-us, "a bound, or boundary"], *to limit*, *circumscribe*, *bound*.

ter-ni, nae, na, num. distrib. adj. plur. [tres, tr-ium (with e inserted), "three"]. For tres: *three*.

ter-ra, rae, f.: *the earth*, as such, *the earth*, *soil*, *ground*; *a land or country*. Orbis terrarum, or simply terrae (*the circle of lands*; *the lands*; i.e.), *the earth*, *the world*, *the globe* [prob. akin to Gr. τερσομαι, "to be or become dry;" root TRASH (TARSH), "to thirst"].

terr-ĕo, ui, ĭtum, ēre, 2, v. a.: *to frighten*, *terrify* [akin to root TRAS, "to tremble;" and in causative force, "to cause to tremble"].

ter-tius, tia, tium, adj. [tres, tr-ium (with e insterted), "three"], *third*.

test-ūdo, ūdĭnis, f. [testa, "a shell," of animals], *an arch*, *vault*, in buildings.

theātrum, i, n.: *a theatre* [θεατρον: "that which serves for seeing or beholding sights"].

thesaurus, i, m.: *a treasure* [θησαυρος].

thymum, i, m.: *thyme* [θυμος].

tim-ĕo, ui, no sup., ēre, 2, v. a.: *to fear*, *dread*, *be afraid of*.

tim-or, ōris, m. [tim-ĕo, "to fear"], *fear*, *dread*, *terror*.

tinguo, tinxi, tinctum, tinguĕre, 3, v. a. With personal pron. in reflexive force: *to plunge one's self* [τεγγω].

tŏg-ātus, āta, ātum, adj. [tog-a, "a toga," the outer garment worn by Roman citizens in time of peace], *provided with or wearing a toga*, *toga-wearing*: gens togata, *the toga-wearing nation*, i.e., the Roman people.

tollo, sustuli, sublatum, tollĕre, 3, v. a.: *to lift up*, *raise*, *uplift* [root TOL, akin to root TUL, "to lift," Gr. τλ-αω, "to bear"].

tondĕo, tŏtondi, tonsum, tondēre, 2, v. a.: *to shear*, *clip*.

torquĕo, torsi, torsum and tortum, torquēre, 2, v. a.: *to whirl around*, *to fling with force or violence*, *to hurl* [akin to Gr. τρεπ-ω, "to turn"].

torrĕo, torrŭi, tostum, torrēre, 2, v. a.: *to burn.* Of corn, etc.: *to roast, parch.*

tŏrus, i, m.: *a couch* [=(s)tor-us; see sterno; hence, "the covered thing"].

tŏt, num. adj. indecl.: *so many.*

tŏt-ĭdem, num. adj. indecl. [tot, "so many"], *just so many*, or *as many.*

tŏt-ĭes, num. adv. [id.], *so many, so often.*

tō-tus, ta, tum (gen. tōtīus, dat. tōti), adj.: hence, *the whole* or *entire; the whole of* [akin to root TU, in meaning of "to increase"].

trăb-s, is, f.: *a beam* [akin to τραπηξ].

trăho, traxi, tractum, trăhĕre, 3, v. a.: *to drag away*, or *along; to drag* or *pull along* gently; *to draw forth.*

trā-jĭcĭo, jēci, jectum, jĭcĕre, 3, v. a. [for tra-jăcio; fr. tra (=trans) "through;" jăcio, "to cast"], *to pierce.*

trans-ĕo, ivi or ii, itum, ire, v. a. irreg. [trans, "beyond; eo, "to go"]. Of time: *to pass by, elapse.*

trans-fĕro, tŭli, lātum, ferre, v. a. [trans, "across;" fero, "to carry"], *to transfer.*

trans-fīgo, fixi, fixum, fīgĕre, 3, v. a. [trans, "through;" figo, "to fix by piercing, pierce"], *to pierce through, transfix.*

trĕ-mo, mŭi, no sup., mĕre, 3, v. n.: *to tremble quiver*, etc. [akin to Gr. τρε-ω].

trēs, tria, num. adj. plur.: *three* [Gr. τρεῖς].

trĭdens, ntis, masc. [tridens, "having three teeth or tines"], *a three-tined spear, a trident.*

tri-gintā, num. adj. plur. indecl. [tres, tri-a, "three;" ginta = κοντα = "ten" ("three tens;" *i.e.*), *thirty.*

triōn-es, -um, m: *the wain* (see note, vs. 744).

tris-tis, te, adj.: *sad, sorrowful.* Comp.: trist-ior: sup. trist-issimus [probakin to root TRAS, "to tremble;" and so, literally, "trembling"].

tū, tŭi (plur. vos, vestrum or vestri), pron. pers.: *thou, you* [συ, Doric form, τύ].

tŭ-ĕor, itus sum, ēri, 2, v. dep.: *to look, behold; to protect, defend.*

tum, adv.: *at that time; then.* In a series: *then, in the next place* [prob. akin to a demonstr. root TO; Gr. το].

tŭm-ĭdus, ida, idum, adj. [tŭm-ĕo, "to swell"], *swelling, swollen.*

tu(n)do, tŭtŭdi, tunsum, tundĕre, 3, v. a.: *to strike, beat, smite* [akin to root TUD, "to strike"].

turba, ae, f.: *a crowd, multitude, throng* [Gr. τυρβη].

turb-o, āvi, ātum, āre, 1, v. a. [turba], *to disturb, agitate, confuse; to throw into disorder* or *confusion.*

turb-o, inis, m. [1, turb-o, "to move violently"], *a whirlwind, hurricane.*

tū-s, ris, n.: *incense, frankincense* [θυ-ος, θύ-ειν, "to sacrifice"].

tū-tus, ta, tum, adj. [tŭ-ĕor, "to protect"], *safe, in safety.*

tŭ-us, a, um, pron. poss. [tū, tŭ-i], *thy, thine; your.* As subst.: **tui**, ōrum, m. plur.: *thy* or *your friends* or *followers.*

tȳrannus, i, m.: originally, *a monarch, sovereign*, who obtained supreme power contrary to the institutions of his country; opposed to βασιλευς, an hereditary possessor of royalty; *a despot, tyrant* [τυραννος].

U.

ūber, ĕris, n. ("a teat, *etc.*; hence), *fertility, fruitfulness, richness* [akin to Gr. οὖθαρ; cf. Eng. "udder"].

ŭ-bi, adv. [akin to qu-i]. Of time: *when; as soon as.* Of place: *where.*

ŭbī-que, adv. [ŭbi, no. 2; que, indef. suffix], *wherever it may be; anywhere; everywhere.*

ul-lus, la, lum (gen. ullius; dat. ulli), adj. [for un-lus; fr. ūn-us, "one"], *any:* non ullus, *not any, none, no.* As subst., m.: *any man, anyone.*

umbra, ae, f.: *shade, shadow; the shade, spirit*, or *ghost* of a departed person.

umect-o, āre, āvi, ātum, 1, v. n.: *to moisten, wet, bedew* [connected with sudor, sudus].

umer-us, i, m. [akin to ὦμος, "a shoulder"], *the shoulder.*

ūn-ā, adv. [adverbial abl. of ūn-us, "one"], *at one and the same time, together.*

unc-us, a, um, adj. [unc-us, "a hook"], *hooked, bent, curved.*

unda, ae, f.: *water* [akin to root UND, "to wet or moisten"].

u nde, rel. adv. [for cu nde; fr. qu-i, "who, which"]. Of persons or things: *from whom* or *which, whence.*

ūn-us, a, um (gen. generally ūnius; but at v. 41 ūnius, dat. uni, adj.: *one*; at v. 29 with gen. of "thing distributed"). As subst., m.: *one man, one person, one, alone, single, by one's self, or itself, apart from others* [akin to εἷς, ἑν-ός].

urb-s, is, f. [prob. urb-o, "to mark out with a plough"], *a city, a walled town.*

urgueo, ursi, no sup., urguēre, 2, v. a.: *to drive, force, push, impel.*

ūro, ussi, ustum, ūrĕre, 3, v. a.: *to gall, fret, chafe, vex.*

u-s-quam, adv. [akin to qui, with (s) inserted, and suffix quam], *anywhere.*

ŭt, ŭtī, adv. and conj. Adv.: *when; how; as; as soon as.* Conj.: *that; in order that.*

ŭtĭ-nam, adv.: *oh! that; would that; I wish that.*

ūtor, ūsus sum, ūti, 3, v. dep. With abl.: *to use, make use of, employ.* Of words: *to address*, etc.

V.

văco, āvi, ātum, āre, 1, v. n. impers. with clause as subject vacat.: *there is time, leisure*, to do, *etc.*

văd-um, i, n. [vādo, "to go"], *a shallow, shoal.*

vălidus, ida, idum, adj. [văl-ĕo, "to be strong"], *strong, powerful, mighty.*

vallis, is, f.: *a valley.*

vānus, a, um, adj. [for vacnus; cp. vaco], *vain, idle.* As subst.: **vāna**, ōrum, n. plur.: *idle or frivolous things.* Of persons: *false, deceptive.*

văr-ĭus, ia, ium, adj.: *various, manifold.* Of conversation: *varied, varying, of different kinds* [akin to βαλιός].

vast-o, āvi, ātum, āre, 1, v. a. [vastus, "waste"], *to lay waste, devastate, pillage.*

vastus, a, um, adj. ("empty, waste," etc.; hence), *vast, huge, immense.*

vĕ, enclitic conj.: *or*, leaving the choice free between two or more persons or things.

vĕho, vexi, vectum, vĕhĕre, 3, v. a.: *to carry, convey.* Pass.: *to sail* in a vessel [root VAH, "to carry"].

vel, conj. [akin to vŏl-o ("wish or choose," hence), *or if you will, or*; vel ... vel, *either ... or.*

vēlā-men, minis, n. [vel(a)-o, "to cover"] ("that which covers;" hence), *a garment, dress, clothing*, etc.

vĕlim, pres. subj. of volo.

vēl-i-vŏl-us, a, um, adj. [vēlum, "a sail;" (i) connecting vowel; vŏl-o, "to fly"], *sail-flying; winged with sails*; an epithet of both ships and the sea.

vēl-um, li, n. [prob. vehlum, fr. vĕh-o, "to carry"]. Of ships, *a sail.* Of tents: *canvas, covering*, etc.

vĕl-ŭt, (-ŭti), adv. [vel, "even;" ut, "as"], *even as, just as, like as.*

vĕlŭti, see velut.

vēnātrix, tricis, f. [ven-(a)-or, "to hunt"], *a huntress.*

ven-do, didi, ditum, dĕre, 3, v. a. [vēn-um, "sale;" do, "to place"], *to sell, vend.*

vĕ-nē-num, i, n. [for vē-nec-num; fr. ve, intensive particle; nĕc-o, "to kill"], *charm, seductive power.*

vĕn-ia, iae, f.: *favour, indulgence, kindness* [akin to root VAN, "to love"].

vĕnio, vēni, ventum, vĕnīre, 4, v. n.: *to come*; at v. 22, with dat., denoting purpose of intention; cf. [Oscan and Umbrian root BEN; akin to Gr. βαίνω; root GA, "to go, to come"].

vent-us, i, m.: *the wind.* Plur.: *the winds* [akin to Sans. root VA, "to blow," through part. pres. VANT].

verbum, i, n.: *word* [ῥέω, ῥῆμα].

vĕrĕor, ēri, itus sum, v. dep.: *fear* [ὁράω, "to see;" cp. Eng. *ward, wary*].

verro, ĕre, i, sum, v. a.: *sweep.*

verso, āre, āvi, ātum, v. a.: *turn over, resolve* [verto].

vertex [see vortex].

verto, ĕre, i, sum, v. a.: *turn, overturn.*

vĕru, ūs, n.: *spit.*

vērus, a, um, adj.: *true, real.*

vescor, i, v. dep.: *feed upon* [a digammated form of escor; rt. ED, "to eat," cp. esca, edo, ἔδω].

vesp-er, -ĕris, m.: *the evening star* [rt. VAS, "to dwell," hence, "the dwelling place of the sun"].

vester, tra, trum, adj.: *your.*

vestis, is, f.: *a garment, dress* [rt. VAS, "to clothe," cp. ἕννυμι (= Fέσνυμι)].

vĕto, āre, ui, itum, v. a.: *forbid.*

vĭa, ae, fem.: *a way, road* [for vĕha-; fr. vĕho, "to carry"].

victor, ōris, m.: *a conqueror* [vinco, *I conquer*].

victus, ūs, m.: *food* [see vivo].

vidĕo, ēre, vīdī, vīsum, v. a.: *to see* [εἴδον: Eng. *wit*].

vĕtus, ĕris, adj.: *ancient, old* [Gr. ἔτος, "a year"].

vir, viri, m.: *man* [rt. ovo, "to swell, *or* grow;" cp. vireo, virgo].

vis, veni, vi, f. [see vir], *force, might.*

viginti, card.: *twenty.*

villus, i, m.: *tuft of hair; nap* of cloth.

vincio, īre, vinxi, vinctum, v. a.: *to bind* [rt. vi, "to bind;" cp. vieo, vitis, Eng. *withe, willow*].

vinco, ēre, vici, victum, v. a.: *to conquer.*

vincŭlum, i, n.: *a bond* [see vincio].

vinum, i, n.: *wine* [Ϝοινος].

virgo, -inis, f.: *maiden, virgin* [see vir].

virtus, ūtis, f.: *valour, virtue.*

vītālis, e, adj.: *of life* (= viv-tālis; vivo, "to live").

vīvo, ĕre, xi, tum.: *to live* [rt. viv, "to live;" cp. βιός, βιόω].

vivus, a, um, adj.: *living, unwrought* [see vivo].

vix, adv.: *scarcely.*

vŏc-o, āvi, ātum, āre, 1, v. a. and n.: *to call; to call by name.*

volnus; see vulnus.

volgus; see vulgus.

vŏlo, āvi, ātum, āre, 1, v. n.: *to fly.* Of things: *to fly*, i.e., to pass swiftly or rapidly.

vŏlo, vŏlŭi, velle, v. irreg.: *to be willing* [akin to Gr. βολ, root of βόλ-ομαι (= βο(υ)λ-ομαι), "to wish"].

volt-us, ūs, m. [volo, "to wish, as expressive of emotions or desires"], *the face.*

vŏl-ŭcer, ŭcris, ŭcre, adj. [vŏl-o, "to fly,"], *swift, rapid.*

vŏlū-to, tāvi, tātum, tāre, 1, v. a. intens. [for volv-to; fr. volv-o, "to roll"]. Of the voice: *to cause to roll, roll along, spread.* Mentally: *to turn over* in the mind; *to revolve, ponder*, etc.

volvo, volvi, vŏlūtum, volvĕre, 3, v. a. and n. Act.: *to roll, roll along.* Of misfortunes: *to undergo, be involved in*, etc.; *to unfold, reveal.* Mentally: *to revolve, ponder, consider, weigh*, etc. Neut.—Of time: *to roll onward* or *along, to revolve.* Of the Fates: *to roll along* [akin to Ϝελκ-ω, "to roll"].

vŏr-o, āvi, ātum, āre, 1, v. a.: *to devour, swallow up*, etc. [akin to Gr. βορ-ά, "food;" βιβρ-ώσκω, "to eat;" Sans. root GRI, "to devour"].

vort-ex, icis, m. [for vert-ex; fr. vert-o, "to turn"] ("the turning thing;" hence), *a whirlpool, eddy*, etc.

vō-tum, ti, n. [for vov-tum; fr. vŏv-ĕo, "to vow"], *a vow.*

vox, vōcis, f. [for voc-s; fr. vŏc-o, "to call"], *the voice; a sound, a word.*

vulg-o, āvi, ātum, āre, 1, v. a. [vulg-us, "the common people"], *to spread abroad, make widely* or *generally known.*

vulgus, i, m. and n.: *the common people; the multitude, populace.* Of animals: *the throng, crowd, mass*, etc. [sometimes referred to Gr. ὄχλος, Æolic ὄχλος, Cretan πόλχος; cf. Ger. *volk*; Eng. *folk*].

vuln-us, ĕris, n.: *a wound.*

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